The CHRISTIAN CENTURY

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The Kingdom and the Church

By John Wright Buckham

In Hitler's 'Greater Germany'

By Everett R. Clinchy

Can the Church Take It?

An Editorial

Ethics in High Places

An Editorial

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In This Issue

JOHN WRIGHT BUCKHAM

has recently retired from active teaching at the Pacific School of Religion, Berkeley, Calif., where since 1903 he has been professor of Christian theology. Among Dr. Buckham's many books are *Christ and the Eternal Order, Personality and the Christian Ideal, Mysticism and Modern Life, Religion as Experience, The Humanity of God* and *Christianity and Personality.* Dr. Buckham continues to reside in Berkeley.

EVERETT R. CLINCHY

is an outstanding leader in the effort to forward understanding between social and religious groups in the United States. A Presbyterian minister, Dr. Clinchy served for three years as pastor of the Church of Christ at Wesleyan University, Middletown, Conn. He then became one of the secretaries of the Federal Council of Churches, a position which he held until 1933. Since that time he has been director of the National Conference of Jews and Christians. He is the author of *All in the Name of God,* a study of religious intolerance. Dr. Clinchy has recently returned from an extended trip through Europe. His office is in New York City.

CHARLES HARTSHORNE

is a professor of philosophy at the University of Chicago. Dr. Hartshorne's recent book, *Beyond Humanism,* has attracted wide attention.

VIDA D. SCUDDER

was professor of English literature at Wellesley College from 1892 to 1927; since that time she has been professor emeritus. Miss Scudder, born in India, a member of the Episcopal Church, is widely known for her studies of Catholic mystics, especially St. Francis. Her books are many, but none furnishes more rewarding reading than her autobiography, *On Journey,* recently published.

The Christian Century

July 27, 1938

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Calendar of

June 28-Aug. 5. Institute of International Affairs, Pennsylvania State College, State College, Pa.
July 18-29. Faribault Summer School of Christian Education, Faribault, Minn.
July 22-28. Youth's Temperance Council Encampment, Peddie Institute, Highstown, N. J.
July 25-30. Ninth Annual Conference for Ministers, Presbyterian Theological Seminary, Chicago.
July 25-Aug. 12. Writers' Conference, University of Colorado, Boulder, Col.
July 26-29. Norwegian Lutheran Synod Pastoral Conference, Mankato, Minn.
July 26-29. National Institute of Human Relations, Estes Park, Colo.
July 29, 30. Methodist Men's Convention, Newton Hamilton, Pa.
July 30-Aug. 13. Vacation Term for Biblical Study, St. Hilda's College, Oxford, England.
July 31-Aug. 7. Seventeenth Annual Bible Conference, Cedar Falls, Ia.
Aug. 1-14. Seventh Pastors' Institute and Educational Conference, Divinity School, Chicago Theological Seminary and Disciples Divinity House, University of Chicago, Chicago.
Aug. 2-8. World Christian Endeavor Convention, Melbourne, Victoria, Australia.
Aug. 4-10. National W. C. T. U. Convention, San Francisco.
Aug. 6-19. Seventh Canadian Institute on Economics and Politics, Geneva Park, Lake Couchiching, Canada.
Aug. 6-20. Congregational Vacation Conference, Star Island, N. H.
Aug. 9-14. General Church School Convention and Connectional Council, African Methodist Episcopal Church, Cincinnati, O.
Aug. 10-12. Congregational Retreat for Women, Star Island, N. H.
Aug. 10-14. Youth Temperance Council Encampment, Camp Robert Fairies, Decatur, Ill.
Aug. 15-24. Second World Youth Congress, Vassar College, Poughkeepsie, N. Y.
Aug. 21-28. Northern New England School of Religious Education, Durham, N. H.
Aug. 22-28. Seventy-Fifth Yearly Meeting of Friends, Oskaloosa, Ia.
Aug. 24-26. Youth Temperance Council Encampment, Spiceland, Ind.
Aug. 27-Sept. 1. Youth's Temperance Council Encampment, Y.T.C.A. Camp, Flint, Mich.
Aug. 25-29. Youth Temperance Council Encampment, Camp Elizabeth Lupton, Chattanooga, Tenn.
Aug. 29. Mid-West Synod, Reformed Church in the United States, Elmhurst, Ill.
Aug. 29-Sept. 1. Youth's Temperance Council Encampment, Jackson Mills Camp, W. Va.
Sept. 6. Northwest Synod, Reformed Church in the United States, Alleman, Ia.
Sept. 7-17. Y.W.C.A. World Council, Elgin House, Lake Joseph, Muskoka, Canada.
Sept. 19-22. Y.W.C.A. Canada-United States Conferences, Elgin House, Lake Joseph, Muskoka, Canada.
Sept. 20-22. Evangelical General Board of Christian Education, Western Union College, Le Mars, Iowa.
Sept. 28-Oct. 2. Evangelical General Board of Missions and Missionary Centennial, Lemoyne, Pa.
Oct. 5-12. United Lutheran Biennial Convention, Baltimore.
Oct. 14-29. American Lutheran Biennial Convention, Sandusky, O.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

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EDITORIAL

THE EXECUTIVE committee of the committee on the Far East of the Foreign Missions Conference of North America has appealed to the people of the United States to "cease making our country a direct partner in the horrors of modern warfare" by putting a stop to the sale of war materials. "War," says the committee, "is essentially anti-Christian. It is our inescapable duty always and everywhere to oppose it." Then it adds: "We are aware of and humiliated by the increasing export of war materials from the United States, making our country a direct partner in these horrors [in China]. In a world like ours we would not deny means of self-defense to those whose homelands are invaded by the armed forces of aliens. But as Christians we dare not profit by the sufferings of the helpless and the innocent. To renounce this profit will demand voluntary sacrifice on the part of many —capital and labor, businessmen, investors and workers. We welcome such action on the part of our citizens, and call on all Christians to share in it and promote it." Voluntary abstention from making profits out of the sale of bombing planes to Japan is indeed to be encouraged. But why doesn't the missions conference say something about invoking the neutrality act, thus putting an immediate end to the whole filthy business?

Missions Conference Asks Munitions Ban

Permanent Organization for Relief of Refugees

THE EVIAN international conference on refugees ended without finding any homes for refugees but with plans well developed for a permanent organization to deal with the problem. This was, on the whole, a more significant outcome than would have been the making of immediate arrangements for the relief of a few thousand expatriates. The plan of organization, first agreed upon by the representatives of America, Great Britain and France, was accepted by the entire conference. The permanent committee, which will convene August 3, will have its headquarters in London. One of its first responsibilities will be to exercise all possible influence and diplomatic pressure upon the countries whose exiles need relief to secure concessions so that they may take their property with them. For the present, this means chiefly persuading Germany to allow Jews to leave Germany without the confiscation of their property. But the project looks to the future as well as the present, and the scope of its plans is not limited to Germany or to the Jews. One important—and it may be ominous—feature of the new organization is that it draws a sharp distinction between the nations that produce exiles and those that are concerned for their succor. The latter are in it; the former are not. Italy stayed away from Evian because Germany was not invited, and that was just as well. An organization for the relief of oppressed minorities should be composed of those who want to relieve them, not of those who want to condone their oppression.

Japan Drops the Olympic Games

WIDESPREAD relief will be felt at the action of Japan in giving up its plans to hold the Olympic games of 1940 in Tokyo. The games would probably have contributed far more to international friction than good will. Had the site remain unchanged, other nations would undoubtedly have followed the example of the British in withdrawing, and many of those who did participate would have done so under a real if unexpressed protest. Reports from Tokyo state that the Japanese people are humiliated by what they regard as the loss of face involved in cancelling the games. But they are likely to suffer far less humiliation from this action than they might have suffered from wholesale withdrawals two years hence. If the games are to be held at all—and of their contribution to international friendship we are by no means convinced—it would be hard to find a better location just now than in Helsingfors. Of course, Japan's withdrawal of her Olympic invitation has far more than an athletic significance. It reveals clearly the dangerous situation in which the Tokyo government now finds itself. Because so much "face" was involved, it can be taken for granted that Japan would never have taken this step had it been

sure, or even confident, that the defeat of China will be completed by 1940. Moreover, this action is equivalent to an admission that the army is so hard pressed for materials that even the small amount of steel and concrete needed to build an Olympic stadium could not be spared. Further admission of the difficulties in which Japan finds herself involved is to be found in the note sent the United States on July 16. Answering the request for permission for American citizens to return to their property in regions captured from the Chinese, the Japanese government is forced to admit that conditions are still so chaotic that it is impossible to guarantee normal protection in these areas. The truth seems to be that Japanese occupation of most of eastern China is very superficial. A dispatch to the *New York Times* on July 15, transmitted by Hongkong to avoid censorship, reported a first-hand exploration of conditions inside the Shanghai-Nanking-Hangchow triangle. Except for the Japanese garrisons in large towns and troop movements along heavily guarded automobile roads, this region was found to be almost entirely in the hands of Chinese guerrillas, and even Chinese regular troops were reported to be "filtering in in large numbers." And this, as a glance at a map will show, is the area which Japan is supposed most completely to have conquered!

Italians Discover Their Racial Unity

ITALIAN patriotism hitherto has been nourished chiefly by local pride and the tradition of Rome's imperial grandeur. The sense of racial homogeneity has had little to do with it, for the obvious reason that the Italians are a blend of many peoples. But now a group of Italian professors, working for the government, have announced that, if it were not for the Jews, the nation might be considered as of one blood. Officers of the government have stated that this does not mean the beginning of an anti-Jewish campaign in Italy. Let us hope it does not. Perhaps it is intended only to bring the minds of the Italian people into more sympathetic accord with their nazi allies and dispose them to look with approval upon the extermination of the Jews in Germany, even though no similar policy is inaugurated at home. But fanatical racialism is a contagious delusion. The report of the professors, even if it goes no further, is evidence of that. For it is not by a study of the historical and anthropological data that such conclusions were arrived at. They make much of the fact that there have been no important tributaries to the racial stream for a thousand years, and that the Italians are therefore a "purely European" people. That seems a feeble claim with flimsy support, when one considers what varieties of race (including Jews) Europe has contained for much more than a thousand years, and how Asiatic were the origins of some of them, and what a diversity of peoples from three continents entered into the Italian alloy. To take the case of Sicily alone: there were the Greeks and the Carthaginians, the Vandals from north Africa, the Goths, more Greeks, two centuries of Saracen rule while "Arabian squadrons" ranged even "to the suburbs of Rome," as Gibbon truthfully records, and then the Normans, followed by the Spanish, with interludes of Turkish invasion and intermingling. Pure race? Hooey! Even to this day the contrast between the people of Lombardy and Calabria, in complexion and feature, is little less than between Scandinavians and Iberians. This pure-race theory has so little scientific foundation that it can be maintained only for a political purpose.

Manchukuo Admits Growth of Opium Monopoly

SKEPTICISM has been expressed in some quarters concerning the reports which Muriel Lester and others have made on the systematic cultivation of the dope trade by the Japanese since their conquest of Manchuria. But an official report recently issued by the government of Manchukuo should settle the matter. According to the *Japan Chronicle,* of Kobe, the foreign office at Hsinking has put out a pamphlet which shows that the annual sales of opium by the government monopoly have mounted in this fashion since the monopoly was established in 1932:

1933	5,511,033 yen
1934	14,372,726 "
1935	28,230,347 "
1936	38,667,556 "
1937	47,850,000 "

This appalling rise takes no account of the widespread bootleg sales, which the pamphlet itself admits are taking place. According to the *Chronicle,* the pamphlet denies that the monopoly bureau has been operated as a source of profit for the government. Until 1936 the bureau made no profit at all, while the profits of the last few years "have been appropriated for the suppression of bandits." Bandit suppression is the phrase used in Manchuria to describe operations against Chinese guerrillas. It is said that future profits will be devoted to the medical care of addicts, but it is admitted that medical care is not now provided, and that plans for the construction of hospitals are still in the pre-blueprint stage.

Revising the Ludlow Amendment

THE LUDLOW amendment is by no means dead. Although it was kept from the floor of the House of Representatives last winter by a narrow margin of eleven votes, it is certain that it will come up for action again as soon as Congress reassembles. This time its supporters are confident that they will muster sufficient strength to bring about its submission to the states. They insist that an overwhelming majority of the people of the United States are agreed that American boys should not be sent to fight in any future foreign war without a vote of the people aproving that action. Congressman Ludlow announced last week that when his amendment is introduced again it will be somewhat modified from the form in which it was presented to the nation last year. War mobilization will be permitted in the face of "immediate" threats of attack on the United States, its possessions, or nations in the western hemisphere. "Except in case of attack by armed forces, actual or immediately threatened, . . . the people shall have the sole power by a national referendum to declare war or to engage in warfare overseas." This new wording is expected by Congressman Ludlow and his

supporters to overcome the objections of many who opposed the proposed amendment when it was last considered by Congress. But we doubt whether the new wording represents an improvement. In actual practice, the presence of those words, "immediately threatened," is likely to provide a loophole wide enough to allow a strong-willed administration to manipulate the war-making powers of the government as it pleases. Reflection on the ease with which the present administration has toyed with a definition of war to sabotage the neutrality laws in their application to the fighting in the Far East, should suggest to Mr. Ludlow what advantage might be taken of as loose an expression as "immediately threatened." What is meant by "immediately," and when is the nation "threatened"? Adoption of an amendment with such a phrase in it would provide little if any protection against involvement in war.

No More Chain Gangs In Georgia

GEORGIA has taken the chains from her chain gangs. This should have been done long ago, but old customs die hard and perhaps the widespread criticism of the state's brutal penal methods produced a stubborn resistance to change. In his violent resentment last autumn toward the Massachusetts governor's refusal to send back a fugitive from Georgia justice, Governor Rivers appeared more anxious to defend the "honor" of his state than to recognize and correct a flagrant evil. Yet he did recognize it, and he took a leading part in its tardy correction. The chain gang system was partly a result of the lack of adequate penitentiaries and of the practice of employing convict labor in work camps and in road construction. It was partly consequent upon the large proportion of Negroes among the convicts and the relative insensitiveness of the ruling community toward cruelty which chiefly affected a depressed race. And in spirit at least it was a survival from the old practice, abolished thirty years ago, of leasing out convicts on contract to private individuals who held them in virtual slavery of the most rigorous sort for a term of years. For example, Senator Joseph E. Brown, who was one of Georgia's leaders in promoting the new industrial south in the 'eighties and 'nineties, had a contract for the labor of three hundred convicts for twenty years. They worked in his coal mines for six cents a day —paid, of course, to the state. With such a tradition of penal practice, it is not surprising that the good people of Georgia—and they are just as good as any others—should have been relatively slow in abandoning the chain gang system which, cruel as it was, was less savage than that which had preceded it.

Free Speech (if any) Only a Privilege in New Jersey

FREE SPEECH is only a "special privilege granted by the Constitution," not a "right" in the strict and proper sense of the word as is the right of holding property. Thus saith Vice-Chancellor Berry of New Jersey in restraining the members of a union from distributing circulars and otherwise stating their case in an effort to unionize a manufacturing establishment. The principle upon which this decision was explicitly based illustrates the confusion into which some legal minds have fallen in the effort to find excuses for backing their sympathies in an industrial controversy. The "so-called right of free speech," says the vice-chancellor, exists only in so far as it is conferred upon citizens by the Constitution, and then subject to limitations. It is inferior to "absolute rights" which "preceded government, are inherent in the very nature of man himself, were not given but declared by the Constitution, and are inalienable." Chief among these absolute rights is the right to hold property. The "natural and inalienable rights" which it is the primary duty of government to protect, "are essentially property rights." Therefore, when one man's privilege of free speech interferes with another man's inherent right to the use and enjoyment of his property, the lower must give way to the higher and free speech must be checked in order that property may be secure. Taken as it stands, this decision is bad social ethics and, if one may venture to say so, it is equally bad law. True, the legal concept of a "right" is not identical with the meaning of the term in common speech. True also, the constitutional guarantee of free speech, whether as right or privilege, is accompanied by a recognition of limits to its exercise. But property rights also have their limits. No individual right can be absolute in a social situation. But to make property rights "inherent," "natural" and antecedent to government, which exists only to protect them, while personal rights are mere "special privileges" created by government and ending wherever they impinge upon the superior right of property, is fantastic. It would be amazing—anywhere except in New Jersey.

Samuel Insull Dies In a Paris Subway

SO SAMUEL INSULL, who began life as a poor boy in London, became Mr. Edison's secretary and associate, accumulated a fortune of one hundred million dollars as a Napoleon of utilities and was famous as a patron of music and art, died in a Paris subway station with a subway ticket clutched in his fingers and the equivalent of 84 cents in his pocket. It was probably only a dramatic accident that he had so little, for he was not in grinding poverty. The interval between a man's death and his funeral is not the proper time for a candid estimate of his character and work. Both were discussed in these columns with some fullness and with entire frankness when he was a fugitive from the courts and after his trial. No facts subsequently disclosed have necessitated an altered estimate, nor is there any justification for a post-mortem eulogy. It is well enough to avoid gratuitously speaking ill of the dead, but there would be neither taste nor truth in a sentimental eulogy. This much can be said: Mr. Insull's statement that he never took a dishonest dollar was doubtless entirely sincere. He was an anachronism rather than a conscious crook. He was born too late. He should have been the contemporary of those magnificent marauders who built the transcontinental railways and invented the machinery of stock market manipulation and sailed the stormy seas of frenzied finance in the last third of the nineteenth century. His methods were less outrageous than some of theirs. But meanwhile the standards

of economic ethics had changed, and only those who had been trained in the old school and were blinded by pride of power and greed for gain could fail to see that the investment of other people's money involved a public responsibility. There are those who do not see it yet.

Ethics in High Places

TWO OF the nation's business leaders have been caught trying to cheat the government out of almost two millions in income taxes. The federal board of tax appeals has ruled that Pierre S. du Pont and John J. Raskob first tried to defraud the government with regard to their 1929 incomes, and then tried to cover up the fraudulent transaction by testifying under oath to a cock-and-bull story which the board refused to believe. Although the penalties to be imposed upon the two multimillionaires have not yet been officially announced, it is estimated that Mr. du Pont will have to pay somewhere in the neighborhood of $600,000 and Mr. Raskob about $1,000,000.

It would be hard to find two men who more nearly represent to the general public that type of great wealth which has been most jealous of its privileges and most bitterly opposed to every measure for public control. Mr. du Pont is the head of the family which has built up the most spectacular industrial dynasty in American history. Mr. Raskob, the son of immigrant parents, has amassed a fortune by bold financial manipulations. Only a few years ago he was the chairman of the Democratic party organization. When the Roosevelt administration began to announce policies which seemed to threaten the former prerogatives of great wealth, the two combined their talents and prestige to form the American Liberty League. Under their control, the league became synonymous with economic and social reaction.

When charges of income tax evasion were first leveled against the two millionaires, both made public statements holding the action of the government to be mere retaliation for their activities as Liberty Leaguers. "One could secure no better illustration," said Mr. Raskob, "of the tyranny which a government bureau can inflict on a citizen." And Mr. du Pont declared that the prosecution was "part of a scheme to injure me and to force a compromise of claims in a manner amounting to extortion." Those declarations make sorry but revealing reading when considered in the light of the facts brought out in the tax board's ruling.

The method which Mr. du Pont and Mr. Raskob used to cheat the government was a simple one. Shortly before the end of 1929 each man sold to the other more than $6,000,000 worth of stock at a price considerably lower than the purchase price. In January 1930, the sales were reversed. Although, ostensibly, more than $29,766,000 had changed hands, the board of tax appeals found that the total actual difference in the sizes of the checks passed back and forth was only $46.86. On the basis of the "losses" the two men alleged they had suffered by these year-end sales and resales to each other, their income tax reports showed a capital shrinkage of $7,496,170 from their 1929 taxable incomes. But both men came out of the deal at the end of the month owning exactly the same stocks with which they started.

This slick little scheme for evading income tax will be seen to be simply an adaptation of the "wash sales" knavery now outlawed in Wall Street. It once was possible for brokers who were interested in manipulating the price of a certain stock to arrange for ostensible sales back and forth until the market price had been brought to the desired quotation. The practice was known as a "wash sale," and it was abolished even before the SEC began to pry into the workings of the stock exchange. Mr. du Pont and Mr. Raskob tried to work the old "wash sale" game on the government, but the tax board was not fooled.

"We hold," says the board's ruling, "that neither of the pretended sales between Raskob and du Pont was a bona fide transaction. . . . Both were contrived and consummated through mutual understanding and agreement between the parties for the requisition of the stocks originally owned by each. That formula of tax escape cannot be approved. . . . Men do not conduct themselves and accomplish the end as did these parties toward each other, and attain an end so advantageous to their fortunes, without a common understanding. The design was too complete to be without a designer. The record before us bares its transparency."

Such is the verdict after more than two years of investigation into the tax returns of these two multimillionaires. It is a verdict rendered by a responsible tribunal of government on the ethics of men in high places. The language is restrained, as language in such documents must always be. Much of the testimony recapitulated is technical; the serried masses of figures may prove difficult for the common citizen to grasp. But what that common citizen does grasp, and will store away in his memory, is the fact that if the men who made this tax board ruling had been using the language of everyday life they would have employed such terms as trickery, cheating, crookedness, lying.

One astonishing feature of this affair has been the slight attention paid to it by most of the press. The newspapers could not entirely ignore so sensational a ruling, but it has been given prominence in few news columns and still fewer editorial pages have seen fit to call attention to its significance. One wonders whether there would have been a similar reticence had the person caught in an income tax evasion been someone like "Jimmy" Roosevelt or John L. Lewis or David Lilienthal! But when the men involved are outstanding champions of reactionary social and political views, and masters of far-reaching industrial enterprises, the press apparently is ready to say as little as possible about the matter, and to forget it as soon as possible.

There are those who assert that the American people are succumbing to an insidious process of moral decay. The sentiment is perhaps heard most frequently in the very circles which have expressed most admiration for men like Mr. du Pont and Mr. Raskob. If such a process is in truth at work, we do not believe that it has as yet widely undermined the national character. But this much

we know: nothing can contribute more disastrously to the moral disintegration of a people than a belief that the rules of the game of life are whatever one can get away with. Yet that is precisely the lesson which, in rigging up their scheme to evade their just obligations to the government, Mr. du Pont and Mr. Raskob have been trying to teach.

Can the Church Take it?

DEMOCRACY in government was so dear to the heart of Thomas Jefferson that his name has become a symbol and a slogan for democracy, and he is claimed as a patron saint by all who profess that faith. But Jefferson avowed that he believed in the practicability of democracy only in a country whose citizens were predominantly rural property-owners cultivating the land on which they lived. He shuddered to think what might happen to democracy if ever there was a great concentration of landless men in cities, detached from the soil and living on wages or on the profits of trade. Neither a bourgeoisie nor a proletariat fitted into his political pattern. Jefferson, it must be admitted, had the country gentleman's distrust of cities and no adequate understanding of the finer possibilities of urban life. But in spite of the enormous expansion of our territory by his purchase of Louisiana—perhaps with the expectation that it would be a permanent guarantee against crowding into cities—we have become an urban people. It took a century to prove the futility of that hope, but by 1920 a majority of the American people were city-dwellers. We do not yet know how to avoid the dangers Jefferson dreaded.

But the questions that have been thrust upon us by the predominantly urban character of our society go much farther than the efficiency and stability of political democracy. As we have become less and less a nation of land-owning tillers of the soil and more and more a nation of landless men, working for wages, free to shift from one job to another and exposed to the hazard of having no job at all, having no deep commitment to the welfare of any community and no permanent stake in the institutions that make for social sanity and stability, human nature is subjected to new strains and the organizations which serve it and must derive their strength from it if they are to serve it well are in a dangerous spot. Can men stand the stresses and tensions of industrialized urban life? Can religion help them to stand it? Can the church itself stand it?

These are not rhetorical questions. An affirmative answer is not so obviously self-evident as to put the matter beyond doubt. Neither must they be faced in a spirit of pessimism. Yet they must be faced.

These remarks are preliminary to a rather cursory comment upon a study which is so full and competent a survey of the city and the church that a careful reading of it will repay all those who are interested in either, and will be most amply rewarding to those who are interested in both.*

**The American City and Its Church.* By Samuel C. Kincheloe. Friendship Press, $1.00.

It is especially important to avoid that spirit of defeatism which, as Professor Merriam has said, is the most serious obstacle to any constructive effort for the improvement of urban conditions. There is a too prevalent opinion that the case of the city is hopeless. Nothing can be done by those who believe that nothing can be done. Many "good citizens" feel that way about city government. It is to be feared that many good Christians are scarcely less pessimistic about the church. They do not expect it to succeed in any large way; they are satisfied if it can drag along, surviving as a luxury for nice people in middle-class residential areas and making friendly but futile gestures in the direction of the less fortunate, but maintaining itself precariously and making no important contribution to the life of the city. Professor Kincheloe has made it his business for many years to know the worst about city churches. He has looked at their seamy side and has described "the behavior sequence of dying churches" with devastating clarity. When, therefore, he professes his faith in the church as an institution which can both survive and serve significantly in the city, his testimony has value. Of still more value is his analysis of the difficulties which the church must surmount and the adjustments it must make if it is to survive.

The difficulties that city churches face grow out of urban conditions which do things to people and to churches. The urge for surmounting these difficulties arises from an appreciation of what churches do for cities.

What then do cities do to people? Cities bring together vast aggregates of people of every race, religion, class and color. Prejudices and hostilities easily arise as these groups tend to become isolated from each other in sympathy and interest while they are held in close proximity by limitations of space. Economic struggle, economic failure and economic success alike produce effects upon the individual which may warp personality. For the occupation of leisure hours, the city offers commercialized amusements and public parks. For culture it offers libraries, museums, art galleries, classes and clubs. Dwellers in flats and boarding houses find themselves detached from any vital participation in a local community and freed from the social pressure of neighborly opinion. Indeed, the concept of neighbor becomes almost obsolete. The family across the hall may be nuisances, but they are scarcely neighbors. The city provides a wealth of resources, both good and bad, but little guidance in making choice among them. The demands of work and the allurements of pleasure, including Sunday recreation, compete with the offerings of the church.

What does the city do to the church? Often its shifting tides of population leave it deserted by its original constituency and totally surrounded by a race or class or foreign language group to which it can make no appeal. The high cost of maintaining property, staff and services confronts it with an unending economic problem. Many of the cultural, social and philanthropic functions of the church have been taken over by the state or by other institutions, so that it must either compete or retreat. There is the difficulty of maintaining the loyalty of members, and especially of the second generation that has been raised among the varied interests and in the mixed asso-

ciations of urban life. In moderately liberal groups the bonds of denominational loyalty are relaxed. The church must either tighten these bonds, become more sectarian, and draw its own, even from a distance and past many open church doors, to the house of the true faith, or become less sectarian and try to serve its own community. The denominational divisions of Protestantism render it impossible for any but the largest denominations to have enough congregations to cover the city. Comity and cooperative planning for the distribution of churches, with consequent interchange of members and the serving of each other's constituencies, are inevitable. Otherwise the problem of the churches is reduced to a struggle for continued existence.

But why should the church in the city survive if so many of its functions have been taken over by other agencies? Does it do anything that no other agency can do? "It is the primary work of Christian churches everywhere," says Professor Kincheloe, "to bring salvation to human beings by giving them Christian attitudes toward the world and their fellows—in terms of friendship, service and love, as taught and lived by Jesus Christ—and allegiance to the highest social values and thus to God."

No other institution does that. And it is the thing that most essentially must be done if civilization itself is to survive. Can the church survive the stresses and strains of city life? Can the church "take it"? Yes, it can, if it will let the life that is in it have free course and will adapt itself to the conditions of its environment, as every living organism must.

But there is another question even more pressing than that of the survival of the church in the city. Can the city survive without the church and the things the church stands for? No, it cannot. Let us remember again Jefferson's skepticism as to the survival of democracy in an industrial and urban era such as he feared might come in the future and such as we see actually about us. Jefferson was interested in democracy but not much interested in the church. We may have a reasonable faith in both together, but not in either separately. Only the continued life and service of the church and the wider spread and deeper application of the principles the church stands for can save either the American city or American democracy in an urban age.

A Ring-the-Bell-and-Run-Away Man

EDITOR THE CHRISTIAN CENTURY:

SIR: I like the formation of this word. It sounds like some title used by an African tribe. The picture is not lost as it so often is lost in the language of more sophisticated peoples. I can recall a book which charmed our youth, "She-Who-Must-Be-Obeyed." And I have read of an African chief who rejoiced in the name, "He-who-pays-his-debts." The style might be indefinitely extended; we might picture a man with the name, "He-who-waits-round-the-corner-with-a-sandbag." Perhaps your colleagues and you might think of others.

The name at the head of this letter has been coined, so Virginia Woolf tells us, "in order to define those who make use of words with the desire to hurt but at the same time to escape detection." It will be admitted that the figure chosen is a good one. The picture tells the right tale.

I remember well a small boy who returned home one day, his eyes blazing with excitement; he had met, it appeared, an exceedingly nice boy, who had put him up to an exceedingly amusing game. The game was to knock at a door or ring a bell, and then to run away, and perhaps from some secret hiding-place see the face of him-or-her-who-came-to-the-door. That boy was one of a long line of boys, reaching back to the Neolithic age. It is not indeed a matter of faith to believe it, but I hold it as a thing of a high degree of probability that small boys knocked at the door of the Ark, while Noah was a-building. Small boys cannot help doing this.

This is the picture, caught and preserved in this title. But it stands for a very ugly type of character—the man who desires to hurt and to escape detection.

Sometimes he coins a word and puts it into circulation; it successfully reduces the faith and hope of multitudes; it is like a chilling miasma, making us shiver in our bones. But the man who coined it is unknown. He takes no responsibility for it; he is not called upon to justify it. He has rung the bell and run away.

Or he may whisper a story about some public man—and such is the weakness of our nature that we are good conductors of bad stories. It moves and grows. The poor victim says, "If only I could find the man who started this!" But he can't find him; he has run away. It is significant that among the sins against which we are warned in the New Testament there is set down "whisperings," and the whisperer, if he does not do anything so startling as ringing a bell, does manage to run away.

I am not denying a place for Anon. How could I? Sometimes indeed the choice has to be made between silence or writing incognito. I wonder if Junius could have played his part in English public life if he had not concealed his name. You remember how he appeared in *The Vision of Judgment:*

> "And who and what art Thou?" the Archangel said.
> "For *that* you may consult my title-page,"
> Replied this mighty shadow of a shade:
> "If I have kept my secret half an age,
> I scarce shall tell it now."

Junius may have had to choose between such secrecy and letting his country be left unwarned in the hour of its danger. Or he may have been too proud to give it. He was certainly no coward.

The general rule seems simple enough; it is that every man should be ready to sign his name to every charge which he seeks to make against the character of another man. It is the courage to accept the responsibility for his judgments that matters most. But you must have had quite a number of men who ring the bell of your editorial abode and run away. I think you will class them among the men this age can very well do without.

Ever yours always-to-command,

QUINTUS QUIZ.

The Kingdom and the Church

By John Wright Buckham

THE INCREASING consciousness of the mission of the church at the present time, and the growing sensitiveness to her social message, make it imperative to search for a better understanding of the relation of the church and the Kingdom of God.

I

The Kingdom of God, the Christian social objective, is incomparably the most attractive, comprehensive, and ultimately practical social ideal that ever stirred the soul of man. Not that the vision of a just and happy social order first came with Christianity. Foregleams of it visited many ancient peoples. In Persia it found voice and leadership in Zoroaster. In China it animated such patient seekers after a true state as Confucius and Motze. In Greece it flowered in that fadeless asphodel of social idealism, the *Republic* of Plato. It was Israel, however, who through her prophets grasped the ideal of a just and righteous social order with the greatest intensity. Nor was this social passion lost. Like a flame of divine ardor, it passed into the creative soul of Jesus. Transmitted by him to his followers, and through them to the world, it has become the lodestar of universal social idealism.

Jesus' conception of the Kingdom, as it is reflected in the chiaroscuro of the Gospels, is revealing, under restudy, a paradoxical height and breadth, too long obscured in the dust and smoke of conflicting interpretations. After prolonged contention between the eschatological and "biological" conceptions, it is coming to be seen that the Kingdom embraces both of these, and much more also. Announced by Jesus as having already begun with him, and yet associated with his return, the Kingdom is by its very nature both present and future.

As Jesus describes it, the Kingdom embraces all of man's highest good, material and spiritual. It is to be a reign of true happiness and tranquillity. It will grow and burgeon like a mustard seed. The birds of the air—all that is joyous and beautiful—will come and lodge in its branches. Fundamentally ethical, it is yet no barren waste but replete with divine favor and beatitude. Its crowning festival is to be the *panagape,* to which "they shall come from the East and from the West and from the North and from the South and shall sit down in the Kingdom of God." It has its "mysteries," too, as well as its judgments. Its values are supreme. It is the treasure hid in the field of human interests, the pearl of great price, the net that gathers whatever and whoever is good and true unto itself and from which all that is corrupting and worthless is to be removed.

II

The actual history of the Kingdom of God has been such as one would expect of so high and pure an ideal. Associated in the early church with hectic eschatological glamor—how far traceable to the mind of Jesus is difficult to determine—the Kingdom was for a long period far too interfused with adventitious and spectacular elements to permeate and recreate the structure of human society, beyond that of the Christian community itself. As the apocalyptic dream faded, dimmed by long delay, the church came virtually to take the place of the Kingdom and to inherit its prerogatives and promises. Yet, having no large social vision beyond herself, the imperial church fell into the apostasy of self-aggrandizement, to the neglect of the wellbeing of society as a whole, and thus, at the close of the mediaeval period became, in the eyes of the leaders of the Protestant revolt, *Ichabod.* Its glory had departed.

With Protestantism the national state emerged, as the agency for secular government, but with no universal transforming mission. The Kingdom of God, as an ideal social life, now withdrew from earth, and attached itself almost solely to the "Jerusalem that is above"—not, however, as the "mother of all" but rather as the refuge of all—a city of refuge from a world regarded as hopelessly contaminated and given over to the powers of evil, which the strength of church and state together could at best restrain but could not hope to transform. Heaven, as the escape from an evil world, was pictured as only a dead level of felicitous immobility, singularly lacking in social meaning and structure.

III

Although the Kingdom ideal was thus misconceived and limited in its meaning, all this time it was brooding over the Christian mind, producing a number of partial fulfillments of great import for the future. It found expression in the mutual aid, of a very practical sort, of the early churches of the Roman Empire. It took another form in the austere and devout communal life of anchoritism. It is significant that when Cassian asked the anchorites of Egypt why they had come to the desert they replied, "We have come to seek the Kingdom of God." The rise of monasticism was due primarily to an attempt to found a chaste, devout and harmonious group life to counteract the evils of the time. When St. Benedict fled from Rome to the cave at Subiaco he soon found himself the center of a company of like-minded men longing for a common life of purity and godliness. The Franciscan order was, at the outset, filled with social idealism.

A similar social impulse animated the Protestant heretical sects in their efforts for the purification of common life. Waldensians, Albigenses, Anabaptists, Mennonites, Quakers and their congeners, hoped and dared much for the Kingdom of God. So too, although with less of the religious motive, with the many socialistic colonies that sprang up in the nineteenth century all over America—from Brook Farm and Fruitlands in New England to the Kings-Kaweah colony in California.

For eighteen hundred years and more the segregated group method of realizing the Kingdom has been tried, yet without permanent success. These social experiments

all died in faith, not having received the promise but having seen it from afar, that they without us should not be made perfect.

IV

It was only in the latter part of the last century, roughly speaking, that the Kingdom conception fully recovered its original impulse and related its objective to the modern age. It might almost be said that the Kingdom ideal could not have come to full self-realization, in its larger meaning, until our own time. Like the advent of our Lord himself it awaited "the fullness of the time." Only with the possibilities of adequate living conditions and facilities of intercourse and cooperation, could efficiency, as well as wings, be given to the Kingdom evangel.

When all was ready for the universal Christian commonwealth, the heralds of the new day appeared. In England, Maurice, Kingsley, Freemantle, Carlyle, Tennyson and Ruskin challenged evil social and industrial conditions and called for their Christianization. In America, Josiah Strong, Edward Bellamy, Walter Rauschenbusch, Washington Gladden, William J. Tucker, Francis Peabody and their fellow social idealists, came forward as protagonists of a Christian social order.

Quickly "the vision splendid" caught the eager minds of a group of younger ministers, educators and authors. It gave birth to a literature glowing with social idealism. It produced a new religious journalism. The *Kingdom,* The Christian Century and other religious journals became its ardent exponents. It invaded colleges and theological schools. It became closely associated with theological institutions, as in the teaching of Walter Rauschenbusch and Harry Ward.

Thus the movement spread and gained headway, until it seemed as if the Kingdom were at hand. But no. From these earlier idealistic beginnings the Kingdom movement passed into its present struggle with opposing forces and has been compelled to define its principles in terms of practical constructive measures requiring "social action." With startling realism has come the consciousness of how inextricably the Kingdom ideal is involved with urgent economic, political and industrial issues. At the very dawn of what had seemed a new day it finds itself confronted by the contrasting distortions of fascism and communism, and face to face with the totalitarian state, industrial conflict and imminent war.

Once more it is becoming clear to a material-minded and ease-loving age that there can be no redemption from entrenched wrong, nor progress toward right, without vicarious suffering. Social atonement is no light task for an age like ours.

V

If one were to attempt a descriptive definition of the Kingdom of God ideal, as it has taken on new meaning in our time, it might be stated somewhat as follows: The Kingdom of God is Humanity so motived and so organized that all its interests, aims and activities—social, political, industrial, commercial, esthetic, educational—are filled with the spirit of brotherhood, as it is revealed in Christ, giving to every individual opportunity and help to realize himself in a society in which each is for all and all for each.

Can such an ideal as this be said to be, in any true sense, what the Kingdom meant to Jesus? Formally, and in detail, no. Developmentally and essentially, yes. For it places the same emphasis upon righteousness and justice, the worth of the individual and the possibilities of social and spiritual fellowship that lit up the soul of Jesus as he proclaimed: "The Kingdom of God is at hand."

VI

Turn now to the complementary Christian social ideal, the church. The church may be tentatively defined as the inner fellowship of the followers of Jesus, "the body of Christ," united for the purpose of bringing in the Kingdom of God, by (1) witness, (2) worship, (3) instruction and character building and (4) supplying motive, inspiration and leadership for individual and social salvation.

Regarded thus the relation of the church to the Kingdom becomes intimate and vital. Each requires the other. Without the church the Kingdom would be impotent, having no recognized, universal advocate, no united group devoted to its proclamation and its extension. Without the Kingdom, on the other hand, the church would have no commanding and uniting cause to call out its idealism and devotion and to unify it for the prosecution of its great mission.

It does not follow from this that the church is merely transient and instrumental in its nature and office. *The church is an essential and permanent part of the Kingdom.* It can never lose its organic function as the pulsing heart of the social body. For *worship,* to uplift the soul, to kindle and express the common devotion, is essential to the very life both of the militant and the fulfilled Kingdom. There can be no question, however, as to which of these is first, greatest, most impelling. It is the Kingdom. *Christianity as a religion will have nothing less than a redeemed humanity as its goal.* And a redeemed humanity means both saved individuals and a saved society.

VII

The priority of the Kingdom as the Christian objective is made clear in the first petition of the Lord's prayer. The Christian prays, not "Thy church be glorified," but "Thy Kingdom come!" This is indeed the Lord's prayer, the disciples' prayer, the church's prayer. This is a time to pray it and live it, with new earnestness. The exaltation of man as self-sufficient and able to save himself which obsessed the later nineteenth and early twentieth centuries —due chiefly to the extraordinary successes of science and the consequent complete reliance upon its saving power —has passed like a hectic dream and left humiliation and defeatism in its wake.

The two consciously and truly *ecumenical* conferences which made 1937 a rubrical year in the life of the Christian church recognized this and, for the first time in the history of religion, a corporate *church penitent,* confessed its sin and the sin of the world and turned to God for grace to unite its ranks and accomplish its mission. There is hope here.

In Hitler's 'Greater Germany'

By Everett R. Clinchy

THEY'VE got something in central Europe hotter than religion. National Socialism is, at this moment, the most powerful force in Europe, an ecstatic revival of human emotion which in the fanatical devotion it evokes from the masses tops the phenomena of St. Francis of Assisi's Catholic movement, John Wesley's Methodist stirring of the English poor and the Jewish Hasidic movement, all combined.

One caught this electric influence from the amazing propaganda astir in Vienna the week of Hitler's plebiscite. Factory workers marched the streets to endless lists of meetings, faces radiant; youth in lories careened from block to block, larynxes unthrottled. Girls worked all hours to decorate with evergreens the miles of columns past which the Führer would ride. Bell-shaped loudspeakers along the main avenues blared speeches, music, news and orders, keeping everybody continuously excited. Interesting to us in the United States is the fact that the broadcasting announcers would repeat the urge to workers preparing for Hitler's coming, "Faster, faster, the American tempo . . . faster than the American tempo!" Flags, buttons, banners, pictures, kleig lights, searchlights, 15,000 homing pigeons, droning airplanes, hymns, a controlled blatant press, organized cheering, dignity and thrills, moments of silence, moments of pandemonium, all skillfully mixed, made a stupendous show.

More Than a Show

But it was more than a show. Consider it as the world's record in revolutions. The union of Germany and Austria was accomplished by military coup, and not a gun fired! A socialist overthrow of the Schuschnigg government, which had the support of big capital and the Roman Catholic clergy, and not even the telephone service was interrupted. Any bloodshed? Well, very little, as revolutions go. And a revolution at record speed! A story is told about the man who, on a Vienna street corner at five o'clock in the afternoon of the Anschluss, March 11, shouted, "Heil Hitler!" A policeman knocked him over the head and he remained unconscious for one hour. When he recovered, he dazedly reasoned, "Well, that wasn't quite right," and yelled, "Heil Schuschnigg!" And the same policeman flattened him out again. Actually, it was a popular, almost bloodless revolution that put the leaders of the old regime in jail, and German planes, soldiers, tanks, officers and propaganda experts into Austria, all within a very few hours.

While one Jewish social worker who had lived through other revolutions said that the Austrian affair was not as brutal as the red revolution in Russia, nevertheless, it was plenty rough! Looting was widespread. "Suicides" were heavy. Beatings were prevalent. Cruel and vulgar indignities were served out. The arrogance of illbred S. A. youths was disgusting. Ghastly barbarities were visited especially upon innocent Jews, as well as those Jews who were jailed along with leading Christian supporters of Schuschnigg. The Jews are taking a whipping which German nazis subconsciously wish they could give to all their World War opponents, a kind of vicarious suffering for the rest of us.

Hope for the Little Man

In this revolution Hitler swept aside traditional religion by offering a gospel that brought hope and happiness to the little man, too much neglected by the churches and the propertied class. There is a lesson here for Americans. No significant reforms either of land distribution or capital earnings were effectively inspired by the churches—Catholic or Protestant—or the synagogues, under Christian Schuschnigg's rule. Then pagan Hitler came to these Austrians and said in effect: "I'm all for the little people. Every man must be given his chance. You bakers and grocerymen, you poor farmers and mechanics, I am one of you! I was a house painter and I'm not ashamed of it. Now I am your savior. I will make life abundant for us all." Mark this point: there is more socialism in Hitler's message to Austria than there is nationalism. And the masses are paying their freedom for it.

Moreover, whether faked or not, there is a dash of classic Americanism in Hitler's call to the forgotten man, even while he rides in his six-wheeled car. Perhaps it is a bit staged, like the photograph of Calvin Coolidge pitching hay during the 1924 campaign. It may have been utterly insincere. Nevertheless, we found Hitler's assistant, Minister Hess, two days before the plebiscite, stealing a line from the log cabin tradition. Hess had pointed to some of the nazi regional leaders in Germany saying: "So-and-so was a laundryman; so-and-so used to be a chauffeur; this man formerly ran a newsstand; that was a peasant. Even our Leader, Hitler, you know that he was a laboring man, too!" Then Herr Hess, speaking very simply and quietly, pulled out an organ stop like a vox Abraham Lincoln: "This regime," Hitler's minister observed, "is a regime *through the people, from the people, and for the people.*"

Socialists and Communists Converted

Nor is this mere pap for the simple-minded. The hard-boiled social democrats are converted, as are many former communists. To understand this, one must remember that under Dollfuss and Schuschnigg there was no real freedom. They jailed socialists, communists and nazis alike. Persecution in jail made nazis and social democrats buddies. The habit of playing chess in prison developed, when a nazi and a socialist in adjoining cells would give the name of a party hero to each chessman on the board, and call the moves by name. When Schuschnigg was forced out, Hitler said to the socialists, in effect: "Now, let us understand each other. We are all Germans. We both have suffered persecution, we both are heroes from the time of Dollfuss and Fey through Schuschnigg. I'll give you *real* socialism."

Hitler sent trainloads of Austrian socialists and communists to visit German factory towns and farm lands. These former enemies of Hitler returned to become zealous, ruthless missionaries for him during the month of propaganda, leading to the vote on April 10. Not only that; Hitler fed children, sent youth on trips and reinstated stricken Austrians on the pension rolls. He also spoon-fed them nationalism, playing up to their Germanic loyalties, reinvigorating their broken spirit of patriotism with his four appeals of blood, soil, national honor and Germanic tribalism.

This feeding of body and spirit cannot fairly be dismissed as "bread and circuses." Nazi regulations went out to Austrian industrialists with regard to production, hours, profits and wages, which foreshadow complete socialism. Some call it white communism. Child labor is out. Loafing and unemployment will soon be out: labor camps for youth, the army, and non-revenue public works, largely, will take up that slack. Hitler appears to have convinced rich and poor alike that the people, not the privileged, count.

Ready for a New Day

"There will be no more great incomes made in the Germany of the future," reckoned one nazi businessman, whose income for the past ten years appears to have averaged one hundred thousand dollars. "I am ready for that. . . . We are living in a new day. . . . The Leader is our example in simple material wants."

Possibly that is the secret of this astounding movement in central Europe, *Der Führer!* "Women weep when they see him," said one Austrian lady, "and children get him mixed with God." One of the experienced foreign newspaper correspondents in Vienna corroborated this veneration of Hitler, on the borderland of worship. "They truly believe Hitler was sent from God to lead them into the Land of Promise. The propaganda recalls to me the Y.M.C.A. evangelism of my college days. They say, 'He's done this for you. Won't you give your life to him?' " From another source came testimony that some nazi followers, like Buchmanite Oxford Groupers, claim that they are "changed men," transformed by the Leader. Conclusive is the evidence that many men and women catch Hitler's fanaticism, his hysteria for the cause, and become as intransigently loyal to the movement as a monk to his church.

I do not mean to report that everybody in Hitler's new territory feels this way about the Leader. One consoling thing about the Austrians is that even while they vote 99 per cent for Hitler, politically, they indicate that only a fraction of any given body of 11,000,000 people ever will fall under his spell, spiritually, for any length of time. The saving grace of man's sense of humor comes into play. A Protestant Christian told us this one: Herr Hitler came to the time when he wanted to marry, and he chose Dollfuss' widow. O, no! she said, she did not believe she could love him. Hitler was not short, like her beloved one-time chancellor; his hair did not stand up straight enough; and his eyes did not pop out far enough. That made Herr Hitler sad, and he went back and told Göring. Göring said he should not be so troubled; that they would ask a rabbi what to do. And so they did. The rabbi said that it would all be very easy. He suggested a plan. Hitler should simply allow freedom of the press in Austria for two days, and complete freedom of speech. After that Herr Hitler would feel very small, his hair would stand up straight, his eyes would pop way out, and then Madame Dollfuss would surely love him very dearly.

Nazism a Religious Movement

I fell to talking with a Berlin University nazi. "Did you understand the mass psychosis you witnessed the week of the plebiscite in Vienna?" he asked earnestly. "You must view it as that of a suffering, burdened people, who find in Hitler, who also was poor and was persecuted, the incarnation of the wounds and the hurt of his nation. You should realize," this physician and professor continued, "that nazism is a religious movement even more than it is political. Last Saturday when Hitler visited Austria, candles were burned and roses placed before Hitler's picture in many, many homes in Berlin. This practice was formerly reserved for Jesu Christus at Christmas time.

"I am a Catholic, and live in a Catholic neighborhood," the psychiatrist continued. "People used to go to church every Sunday; now only a few do that. Hitler has filled that religious place."

"Was that Hitler's intention?" I asked.

"No, I do not believe that the Führer intended it so."

"Did the propaganda minister?"

"Ah, he is a clever fellow! I do not know. Propaganda is responsible for the success of the movement, in a large measure. For example, a friend who works as a lumberman receives one dollar a day on which to support a family, and yet he does not complain because he knows he is working for something much greater, the movement. Propaganda sustains that belief. Our people do not try to think. They respond to feelings induced by the propaganda. We trust the Führer."

"What about human freedom, your civil liberties?"

"We are willing to sacrifice that for the cause of our poor country. You heard our Leader say in Vienna, didn't you, that we are building not selfishly for ourselves, but for three generations in the future? Beside that, our propaganda assures us that we are better off than the democracies with all their liberties."

"May I ask two blunt questions?"

"Yes, certainly."

"Why are nazis so fanatically anti-Jew?"

This very attractive doctor paused, not at all surprised that I should ask the question, but wanting desperately to be understood.

Why the Jews Are Persecuted

"You may not sympathize with our German point of view, but to understand us you must believe that Germans feel themselves to have been treated wretchedly by the war victors. The propaganda department of the party must deal with the masses as a schoolteacher with the children. And so they go very simply to each German and say, 'Are you guilty for what Versailles, Geneva and Moscow people did to Germany after the war?' 'No, I am innocent.' 'Then who did it?' The propaganda minister

knows that psychologically the simple Germans would like a simple answer, and somebody in the class at whom to point, like a devil. And so the propaganda ministry helps the Germans to point to an easily marked person, the Jew."

This loyal nazi did not volunteer to comment further on that point, and asked for the next question.

"Will there be war?"

"We believe that the democracies do not want war. Therefore our regime, which is courageous and daring, will take great chances to get what they think Germany needs. You see, we have nothing to lose, because we have nothing. The democracies have everything to lose, because they have everything. Even if they win a war now, they will lose in reality."

The fact strikes one forcibly that perhaps the one most important need in central European affairs at present is to get Germany to feel normal in order that the German people may be released from this psychosis; that they may realize that they *have* something to lose if they provoke a war.

Till then peace is in constant jeopardy.

BOOKS

Philosophy as a Cultural Force

KNOWLEDGE AND SOCIETY: A PHILOSOPHICAL APPROACH TO MODERN CIVILIZATION. *By G. P. Adams, W. R. Dennes, J. Loewenberg, D. S. Mackay, P. Marhenke, S. C. Pepper, E. W. Strong. D. Appleton-Century Company, $2.75.*

ACCORDING to the authors, who are members of the department of philosophy, University of California, the purpose of this book is, "not to defend a cherished creed but to afford an insight into the vital issues characteristic of the modern age." Or again it is to introduce students to philosophy, not as to a technical study for the chosen few, but "a cultural force . . . which has peculiar relevancy to the major tasks of human civilization." Each chapter was first drafted by an individual author, but "in revising our individual contributions, we have found it possible to compose our differences and to adopt a common attitude and a common language."

The authors have been remarkably successful in this, for philosophers, unique endeavor to present their subject cooperatively. There are informative discussions of Common Sense, Scientific Method, Metaphysics, Religion, Economic Freedom, Reconstruction or Revolution, etc. Of course the "impartiality" attempted is not completely attained. Bias inevitably creeps in, or at least so it appears to one with my bias, though how far this is an individual matter and how far it is expressive of the attitude of the entire group (which accepts responsibility) might be hard to say.

For instance, the discussions of the place of purpose in nature explain very well how contemporary scientific and philosophical ideas can be used to cast doubt upon the existence of cosmic or divine purpose, but scarcely give any idea of how representative minds such as Whitehead or Bergson or Stern or Montague would state the case for such purpose. It is shown that purpose is adaptation and suggested that geological formations do not adapt, but it is not mentioned that geological formations can be viewed as involving the mutual adaptations of low-grade organisms (molecules, atoms, etc.) so as to provide favorable environments for each other, nor that the order of nature can be viewed as due to the internal adjustment of the all-inclusive organism to produce, as Whitehead says, intensity through contrast and harmony of and among the parts. In the discussion of freedom of the will, the principal contemporary arguments for indeterminism—arguments which have convinced many of the most distinguished philosophers of recent times—are conspicuous by their absence.

In general there are in this work only slight traces of the fact that recent decades have involved some of the most drastic changes in metaphysics and theology ever known. The form of "organicism" which is almost all that is offered as alternative to materialism is a nineteenth-century doctrine of almost purely historical interest today. It is frequently implied as a matter of course that God, if he be conceived at all, must be regarded as timeless and absolutely unitary or simple, and that not to foresee the future as settled in every detail would be ignorance incompatible with omniscience, whereas theologians are rapidly learning that there is no reason why God should not be conceived as changing in certain respects, and as internally diversified as well as One, while the complete knowledge of details of the future would not be omniscience but error, since the future (this being its futurity) is without details. (The attempt to show by the law of excluded middle that the future must be determinate and therefore knowable seems to me a mere begging of the question, even though so great a mind as Russell has committed this fallacy. We know that *as* the future becomes present the law of excluded middle will come to apply to it; but it may be contended that it is just this coming to be definite which constitutes the transition from futurity to presentness. I should like to see any reason for thinking the law applies to details before they have happened-)

In any case the book has high merits. The treatment of our vexed social questions is a good exhibition of the philosophic temper where it is needed. Whether four hundred large pages of textbook, even of so high a quality, should be interposed between students and the less abstruse among the classics, is a matter of opinion. There is also inevitably some tameness and vagueness in noncommittal writing of this sort. Perhaps teachers should read it, more than students. It does throw light on the problem of presenting philosophy as a part of a liberal education.

CHARLES HARTSHORNE.

Books in Brief

GOD IN US: WE IN GOD. *By Albert Edward Day. Abingdon Press, $1.75.*

This book is an empirical argument for the reality of God. It is a declaration that God and man may have a living fellowship so real and vital that man cannot doubt his presence. A man's experience, his sense of guilt, his consciousness of forgiveness of sins and his upward pull are things upon which he can rely in his search for the reality of God. The inward experience of Jesus and his claim to be the son of God is also another source of man's certainty of God. Out of this experience emerge both the positive assurance of the reality of a life beyond with God, and the strongest motivations to

obtain it. The chapter titles suggest the method of Dr. Day's treatment of his thesis: "The God of Experience"; "The Experience of God"; "The Jesus of Experience"; "The Experience of Jesus"; "Religious Experience—An Appraisal."

OLD MOTLEY. *By Audrey Lucas. The Macmillan Company, $2.50.*

London in the 1830's furnishes the scene of this vigorous and substantial novel. Quakers, both "plain Friends" and moderates, and worldlings on the fringes of the Quaker community and actors of the company and circle of Madame Vestria furnish the characters and the contrasts. Selfish love, of a father for his children and of a sister for her brother, is the motif. Miss Lucas, a daughter of the late E. V. Lucas, must have been brought up in the tradition of good writing and sound literary craftsmanship. If there had been anything shoddy in her work, she would have found competent criticism and correction at home. Either she did not need it or she profited by it. Her mind is both original and mature. This thoughtful, colorful and sometimes surprising novel exhibits high artistry. One is not disposed to criticize even if she does ride the good horse, coincidence, a little hard at times. It might have been a shade more convincing if Charles' brilliant success as Romeo, the birth of his son, the visit of his estranged sister and one or two other crucial events had not all occurred on the same night. But assuming that the improbable happened, as it so often does in life as in fiction, the result is dramatically effective.

FAREWELL 'TOINETTE. *By Bertita Harding. Bobbs-Merrill Company, $2.50.*

The 'Toinette of this narrative is Marie Antoinette. A "footnote to history," the author calls it. Yes, or a lyric phrase from the overture to the French Revolution, or a comic interlude in a life that began with pathos and ended in tragedy. Little 'Toinette, only fourteen, was married by proxy to the phlegmatic prince who was to become Louis XVI. Her formidable mother, Maria Teresa, ruled not only the empire but her numerous family, including her son Joseph II, who was co-emperor. This political marriage was her doing. The bride's journey toward Paris was under convoy of Joseph. On that journey occurred the incredible and hilarious incident which forms the main theme of this story. The nub of it was that the Duke of Württemburg transformed his castle into an inn, when Joseph refused to accept the ducal hospitality, and the resulting complications were pure opera bouffe. Bertita Harding naturally applies a lighter touch to this episode than she did to the momentous affairs of Maximilian and Carlotta, Francis Joseph and Elizabeth, and Alexander and Dragna. As a footnote to this footnote it may be remarked that, while Mrs. Harding represents Maria Teresa as putting this marriage over in spite of the reluctance of the French court, other authorities credit Louis XV with using a good deal of diplomatic cleverness to bring about the matrimonial alliance of his tottering house with the powerful Hapsburgs.

Books Received

The Forest Pool. By Laura Adams Armer. Longmans, $2.00. Mrs. Armer made the Navajo Indians the subject of some distinguished writing and drawing, especially in her *Waterless Mountain.* Now she turns to Mexico. One is tempted to say that no non-Mexican artist has ever so completely captured the spirit of Mexico and Mexican art as she has done in the full pages of color in this book for children. (To be published Sept. 7.)

Sidewalk Sermons. By Roy L. Smith. Abingdon Press, $1.50. These sermons may or may not have been preached on the curbstone, but they might have been; and if they were they doubtless drew an audience. They are quick, crisp, pointed. No one does this sort of thing better than Roy Smith.

The Tennessee Valley Authority: A National Experiment in Regionalism. By Clarence Lewis Hodge. American University Press, Washington, D. C. (To be reviewed.)

Their Names Remain: Seventeen Women of Old Testament Days. By Mary Hallet. Abingdon Press, 75 cents.

The Serial Universe. By J. W. Dunne. Macmillan, $2.00. (To be reviewed.)

Fruit in Season. By Anthony Thorne. Random House, $2.50.

Charles Sheeler, Artist in the American Tradition. By Constance Rourke. Harcourt, $3.00. (To be published Aug. 11.)

Out of a Clear Sky. By Merritt Parmelee Allen. Longmans, $1.50. Historical western story for boys, with the Mormon migration and the Mountain Meadows massacre furnishing part of the material. (To be published Aug. 10.)

Our Protestant Heritage. By Harold John Ockenga. Zondervan, $1.00. The substance of these sermons is a series of studies of the life and work of Luther, Zwingli, Calvin, William of Orange, John Knox, Cromwell and Roger Williams. The conclusion is that "modern church union movements are dangerous to America's national heritage" and also to the genius of Protestantism, which necessitates independency and the maintenance of laissez faire competition among the congregations of a community without the unfair intervention of overhead organizations. The author, minister of the Park Street Congregational Church, Boston, is of the opinion that "Protestant union . . . would mean forced uniformity."

Pickings: Illustrations for Pulpit and Platform. By Robert G. Lee. Zondervan, $1.00. A book of illustrations, as aforesaid. Sample: "I deny that there is any such thing as luck. I have not forgotten the man who saw a horseshoe in the road and picked it up and, as he did so, was hit by a car that tumbled him with fourteen broken bones into a field of four-leaf clovers. So I affirm that this universe is managed by a God who is the great Designer . . ."

The American City and Its Church. By Samuel C. Kincheloe. Friendship Press, $1.00. (See editorial on page 911.)

Street Corner. By Harold and Eunice Hunting. Friendship Press, $1.00. Stories of city life for juniors, showing some of the many kinds of people who live in cities and the many kinds of work they do, the necessity of cooperation and good will, and some things that juniors can understand about what churches can do in and for cities.

All Around the City. By Esther Freivogel. Friendship Press, $1.00. Stories about city life for little children.

The Development of Japan. By Kenneth Scott Latourette. Fourth edition, revised. Macmillan, $2.50. (To be reviewed.)

The Priests and Prophets. By Jacob Hoschander. Jewish Theological Seminary of America, Oriadway and 122nd St., New York. (To be reviewed.)

The Meaning of Moody. By P. Whitwell Wilson. Revell, $1.50. Not a biography of Moody but a description of his message and motives, an appreciation of his work and an estimate of his work and an estimate of his influence.

Unveiled Glory. By H. Wyse Jones. Revell, $1.00. Sermons on the incarnation, preached in the First Baptist Church, Buffalo, N. Y.

The History of the Episcopal Church in Japan. By Henry St. George Tucker. Scribners, $2.00. (To be reviewed.)

Many Voices. By Helen Wieland Cole. *Seeking.* By Nellie I. Crabb. *Julie's Such a Pretty Lady!* By Eleanor Herrick. *Out of the Bog.* By Harold S. Gulliver. *The Creole of the Mission.* By Julius M. Richardson. *Chasing a Rainbow of Dreams.* By Mabel Ethleen Palmer. *This Living Urge.* By Lorraine Patterson. *Verses.* By Evalyn Schaffle. *To Grow New Beauty.* By Mavor Moore. *Smoke Around the Sun.* By Gladys Brown Denison. Henry Harrison, Poetry Publisher, $1.50 each. Apologies are due for lumping together ten volumes of poetry, by ten worthy poets, in a single appreciative note. It would be difficult to describe them separately; they have too much in common and there are not enough synonyms in the language. One is glad that there are so many persistent and not unsuccessful seekers of beauty. Most of these

writers are persons with mature and cultivated minds. The discerning reader may find good intellectual companionship with any of them. It must be admitted that few of them have strongly individual characteristics. A few stand somewhat apart from—not necessarily above—the others, as being those most likely to be recognized at a second meeting; notably, Mrs. Cole and Miss Crabb, whose books have therefore been placed at the head of the list.

Rebels in Bondage. By Ivy Bolton. Longmans. $2.00. A girls' story—quite a novel, in fact—of the exiled "maids of Tauton" and colonial life in Albany in the days of the patroons. (To be published Aug. 17.)

Highway Past Her Door. By Mary Wolfe Thompson. Longmans, $2.00. Lively story of a girl who found success on the old farm, partly because of the fortunate circumstance mentioned in the title and partly because she was that kind of girl. (To be published Aug. 3.)

Our English Bible. By W. R. Inge and others. Longmans, 90 cents. Lectures on the English Bible, its versions and its influence, in commemoration of the 400th anniversary of Tyndale's martyrdom.

Divide by Two. By Mildred Gilman. Harcourt, $2.00. A novel dealing largely with the fortunes of a boy whose parents were divorced. (To be published Aug. 11.)

Beginnings of Life and Death. By Sophia L. Fahs and Dorothy T. Spoerl. Beacon Press, $1.50. This, like Mrs. Fahs' *Beginnings of Earth and Sky,* is a religious education book for ages nine to fifteen (possibly too wide an age spread) basing religious instruction on a foundation of primitive ideas and scientific knowledge. The present volume presents very attractively the ideas of many tribes and peoples about the origin of life and the meaning of death, outlines the modern scientist's evolutionary view, and ends on a hopeful note about immortality as a reasonable belief though beyond the reach of imagination. A notably excellent book in its field.

From Snow to Sun. By R. J. Burrough. Longmans, $1.50. A mystery story, which is also a story of achievement, for boys. (To be published Aug. 3.)

CORRESPONDENCE

Scratching the Editor's Back

EDITOR THE CHRISTIAN CENTURY:

SIR: As a subscriber to The Christian Century over a period of years, I am chagrined to learn that a letter of mine pointing out how the editors, like the Liberty League, the Wall Street bankers, and the Bourbon south, have opposed all of President Roosevelt's proposals which were designed to bring us out of the dilemma in which we were left by the crash of Wall Street in 1929, has not been printed. One could hardly expect a liberal magazine to support all of the President's proposals, but one certainly would expect it to support most of them, that is, if it is still going to lay claim to liberalism. The Christian Century has become an inveterate reactionary publication, and this is the second time that I have brought the matter to the attention of the editor. As a subscriber, frankly, I had expected or had hoped that my letter would have been published, but of course I understand that the Century withholds letters that are not scratching the editor's back.

New York, N. Y. L. F. COLES.

Academic Freedom in the South

EDITOR THE CHRISTIAN CENTURY:

SIR: President John William Bergin and the board of trustees of Southwestern University (Methodist) at Georgetown, Texas, have an embarrassing situation on their hands which I believe many of your readers will want to help make more embarrassing—in behalf of academic freedom and human progress: specifically by way of helping restore a useful man to the classroom where he belongs.

On May 20 on recommendation of Dr. Bergin, the board dismissed from the faculty Dr. John C. Granbery, head of the department of philosophy, rare scholar, greatly beloved teacher, loyal university member, and indefatigable fighter for the underprivileged and the exploited, in many a concrete case. Two other liberal professors were also slated to go in what one onlooker has described as "a kind of fascist purge." But the board voted by a narrow margin to retain them.

The officially stated reason for Dr. Granbery's dismissal was lack of funds. As a matter of fact he was the lowest paid man on the staff. That this reason has not been accepted at its face value by a wide circle of Texans is shown by a public meeting held the other day in Austin. The call to the meeting which is signed by prominent preachers, professors and labor leaders says in part:

"First, if Dr. John William Bergin's unfair and dictatorial dismissal of Dr. Granbery is allowed to stand it will make a mockery of intellectual honesty on a campus which has been one of the few centers of liberal culture in Texas.

"Second, if this dismissal, which is apparently attributable to Dr. Bergin's resentment at Dr. Granbery because the latter has fearlessly and consistently espoused the cause of the underprivileged, is not challenged, where are we to look for another such champion for the defenseless, where such another spokesman for the inarticulate, longsuffering masses?

"Third, if we fold our hands complacently and acquiesce in the professional slaughter of this man, we will be admitting Southwestern University must be, as far too many of our colleges now are, a concentration camp for the purpose of isolating from the heartrending problems of our country today, the intellectual ability which all of us regard as our one hope of escape from darkness and chaos."

Out of this meeting there came the organization of a Texas League for the Defense of Academic Freedom, a cause long dear to the heart of Dr. Granbery and now developing out of the wide resentment to the injustice of his own case. Support, financial and moral, should be sent to the secretary of the league, Rev. Carroll Moon, 2403 Guadalupe, Austin, and vigorous protests to President Bergin, Southwestern University Station, Georgetown, Texas, and to the president of the board of trustees, Dr. C. C. Cody, 1304 Walker Street, Houston, Texas. After all, it's the cause of all of us—represented vicariously just now by Dr. Granbery.

Mena, Ark. WINIFRED L. CHAPPELL.

Resolution from a Methodist Conference

EDITOR THE CHRISTIAN CENTURY:

SIR: The following resolution was introduced and approved in the recent annual session of the Southern California Conference, Methodist Episcopal Church. We are following the directions of the conference in forwarding a copy to you. The action was taken in the regular session on Monday, June 27 and is as follows:

"Resolution: On the motion of George A. Warmer, the following resolution was adopted:

"Whereas: since the close of the last General Conference there has been almost continuous unrest in the Board of Education of the Methodist Episcopal Church and the office staff at Chicago, and it is now reported that a new 'purge' in the office staff is under way involving among others, Dr. Merle N. English, one of the best beloved and most efficient leaders in Christian education in our church, who has been requested to readjust himself to some new position not later than the next meeting of his annual conference, and

"Whereas: a curriculum without adequate leadership is unavailing and impossible, and

"Whereas: we are aproaching the uniting conference when we ought to be at our maximum strength rather than in a weakened

condition when these important matters are to be determined, and it is apparent that an experienced and a well-informed personnel would tremendously assist in the development of an adequate program and a workable Methodism, and

"Whereas: within twenty-four hours previous to this date (June 27) it has been authoritatively reported to us that members of the staff of the firm which made the recent efficiency survey of the board 'deny, clearly, that they recommended the dismissal of Dr. English,' and

"Whereas: it is reported that the board has pledged its loyalty to the present curriculum for which Dr. English has been largely responsible; therefore

"Be It Resolved: that we, the members of the Southern California Annual Conference, vigorously disapprove the request for the removal of Dr. English at this time and register our earnest desire that in the interest of the Methodist Church the action of the board be reconsidered to the end that he be retained in his present position."

Azusa, Calif. W. C. Botkin.

A Memorial to 'Dick' Sheppard

Editor The Christian Century:

SIR: Multitudes of people in all the English-speaking world have been inspired directly or indirectly by the late Canon H. R. L. Sheppard of St. Paul's Cathedral, London, former dean of Canterbury Cathedral and vicar of St. Martin's-in-the-Fields, London. Canon Sheppard, more characteristically known as Dick Sheppard, has been recognized as one of the great interpreters of the spirit of Christ in our generation. Moreover, in the last years of his life he had been the leader, in England, of the Peace Pledge Crusade, which had rallied to itself the response of thousands of people pledged to resist war.

There has come from Canon Stuart D. Morris, who was one of Dick Sheppard's leading associates and is helping carry on his work, a letter in which he says: "You may be aware of the fact that we are trying to raise a memorial fund, and we inaugurated this fund at a magnificent meeting held in the Albert Hall last Saturday. The response to the appeal has reached £10,000. . . . We do not want to use the money merely as a kind of nest-egg for the Peace Pledge Union, even though we could secure our existence for a year or two in that way. I think most of us feel we ought to live in faith, relying upon the kindness of our own members to keep the Peace Pledge Union going. But we are thinking along the lines of trying to start in London a kind of 'Dick Sheppard Club.' Not a club in the commonly accepted sense of the word, so much as a peace center which could combine a bookshop, lecture room, buffet, etc., providing both a center for peace activity and a place where those interested could meet. We should also like to feel that such a center might offer to folk who are in trouble of one kind or another the same kind of opportunity of talking over their troubles with someone that they used to feel existed so long as they could come and see Dick Sheppard. The real purpose of my letter is to ask you whether you think it would be possible to start in America a fund which could augment the money we are likely to raise here?"

Dick Sheppard's affection for all men and his service was so universal that they are not bounded by any material lines. We, the undersigned, want to bring this appeal for a memorial fund for him to the attention of those in the United States who would like to have a part in honoring and perpetuating his memory. We hope that many will wish to give to it in sums either large or small. All gifts should be sent to Mr. James M. Speers, c/o James McCutcheon & Company, Fifth Avenue and 49th Street, New York City, as treasurer, through whom these gifts will be sent at once to the Dick Sheppard Club.

New York, N. Y.

W. Russell Bowie,
Allan Knight Chalmers,
Theodore H. Evans,
Harry Emerson Fosdick,
Mrs. Esther Fiske Hammond,
Elmore McN. McKee,
Robert W. Searle.

The Question Box

In Luke 12:4, 5 Jesus exhorts his followers not to be afraid, that their heavenly Father cares for them. Then he goes on to say, "But I will warn you whom ye shall fear: Fear him who after he hath killed hath power to cast into hell." Whom is Jesus warning his disciples to fear? H. de A., Passaic, N. J.

As do many other sections of the Gospels, this part of the First Gospel deals with a variety of subjects, one following another without close or logical connection. In the first paragraph Jesus warns the disciples against the leaven of the Pharisees, which he declares to be hypocrisy, or deception. And this word he strengthens by affirming that nothing spoken by them can be concealed. Therefore the need of direct and sincere utterance.

The next paragraph deals with the fearlessness which he would have them cultivate and manifest. This was one of his constant admonitions to his followers. It is apparent that this brief utterance covers the theme of numerous conversations which Jesus had with the disciples, and of different statements which he made to the effect that there is a lower and a higher order of fear, the former of which his friends were to disregard, and the latter they were to cultivate as a part of their education in the service of the kingdom.

At different times he made it clear that there are three beings who are from varying points of view capable of inspiring fear, and regarding whom different attitudes should be held. The first is the man or the group who have the power to mistreat and persecute the friends of the Lord. They are human forces which Christians will always encounter in the struggle for the victory of the right. In the apostolic days they were the hostile rulers, the partisans of other systems of thought, the men who ranged themselves against the new order of life of which Jesus was the interpreter. They were not to be feared because they could only reach the physical life with their malice, and the death of martyrdom was the worst evil they could inflict. One was not even to meditate on what he should say when brought before tribunals and judgment seats by this order of opposition. They would be able to voice their defense through their firmness of conviction and their witness to the truth. The same assurance applies to persecution and opposition in every subsequent age. It was not the promise that they should not suffer for the sake of the truth, but the comforting word that all such afflictions were of little import in contrast with the present and future glory of citizenship in the kingdom of God.

The second enemy to whom Jesus more than once referred in his teaching was the evil one, Satan, the devil. Jewish thought accepted this idea of an antagonist of all good, whose designs on the disciples might be expected to continue as long as they were in the flesh. Jesus used this form of speech in his teaching, either because he actually shared the common view, or because he found it convenient to personalize the source of evil in the world, and to employ this figure of speech, as he did many others. The truth emphasized is that there is a quality of life over which no demonic being has any power. Such a being is to be feared and shunned because of both his present and his future malign power.

The third sense in which these words may be taken, and in which it is evident Jesus used them at various times, was the reverent and worshipful sense in which the heavenly Father is thought of as the object of adoration and "godly fear," the one who holds the judgment of the world in his hand, and has power to justify and to condemn as the life of man may merit. Primitive races held the gods in such awe that their lives were shaded by the sense of terror. The Father whom Jesus revealed has all the majesty and authority that the ancient faiths asserted of their duties, but in contrast with them the love of a divine parent. With the wilful, wicked and degenerate he can only deal as such wasted lives deserve, which is the meaning of "cast into hell," a figurative reference to the treatment of the wastage of the world. Jesus bids his friends avoid the lower types of fear, the dread of life's unavoidable evils, the assaults of temptation, the "devil," however conceived, and to cultivate the higher fear of offending the divine Father, and missing the high adventures of the children of God.

H. L. W.

NEWS *of the* CHRISTIAN WORLD

Former Hartford Professor Dies

William Charles Willoughby Was Authority on Bantu—Experts Tackle Malnutrition Problem

(Correspondence from England)

LONDON, July 5.—Many American readers will learn with deep regret that William Charles Willoughby died last week. He will not be forgotten in Hartford, Conn., where he gave his last and not least fruitful service to the Bantu, whom he knew and loved. I know from his own talk how much he enjoyed his time in Hartford, and how dear to him its friendships were. There he lectured on the Bantu, and out of his lectures came most valuable books, which gave him a foremost place among ethnologists.

Willoughby was an L. M. S. missionary who is remembered for his ministry in Khama's country. There he set himself to study the people; he would sit down with the old people and listen to their stories and legends and enter into the sanctuary of their soul. Afterwards he founded Tigerkloof, which has become today a great institution for the education of Africans. He delighted to tell how the medical authorities advised him to leave this work because he was suffering from "senile decay," and how after that he took up his work at the Kennedy School of Missions, and wrote learned and authoritative books on the Bantu. Then, after years of service in America, he came back to a quiet eventide in England. He would say, with his merry look, that this was not a bad record for one suspected of senile decay.

There was in Willoughby the gift which makes the great missionary, insight and sympathy, which is not divorced from fearless criticism. He was a very outspoken man wherever he was found; and to his faith, which was deep and unshaken, there was added a quick wit and all the endowments of a scholar.

* * *

The Sandys Case

Since I wrote last week, the committee of privileges has found unanimously that the summons to Mr. Sandys to appear before a military tribunal, while the House was considering the proposal to deal with his case by means of a select committee, was a break of privilege. The select committee is now in session. It will have to consider how far Mr. Sandys was obliged under the Official Secrets Act to disclose the source of special information given to him as a member of Parliament.

It appears that there was an important difference in the evidence of the minister of war from that given by the member attacked. The war minister says that the question which Mr. Sandys put disclosed highly secret information from a certain document, supposed to be under lock and key; Mr. Sandys declares that he knew nothing of this secret information, and was only concerned to inquire into the defects in air defense, which he enumerated.

There is no question among unprejudiced observers that the minister of war ought to have asked Mr. Sandys to see him personally before calling in first the prime minister and then the attorney-general with the idea that the questioner should be threatened with the Official Secrets Act. There is no doubt that the country is in no mood to give such absolutist powers to a war minister or indeed to any government. The danger feared is that this act may be used not to save the nation from the disclosure of plans but to save ministers from the results of their incompetence.

* * *

Malnutrition Found Prevalent

Many considerations are leading us to the problem of malnutrition. Eight experts of unrivaled authority have issued a memorandum upon this subject. Their names carry all the more weight because they are scientists and not politicians. Among them are Sir F. Gowland Hopkins, O. M., professor of biochemistry at Cambridge, and Dr. Julian S. Huxley. They have been at work upon their problem for ten years. The fact of widespread malnutrition they regard as proved. "What is required," they say, "is an adjustment of national economy towards the provision of an adequate guaranteed diet to all sections of the community." The worst evils are found among the unemployed; but there is need for a comprehensive policy which will cover the needs of the whole community. It is calculated that to provide every man, woman and child with a minimum nutritive standard of food would cost at least £200,000,000 a year.

* * *

Nation Gives Thanks for English Bible

A united service of national thanksgiving was held on June 29 for the Reformation and the English Bible. The Bishop of Norwick presided and with him were Lord Sankey, Prof. Ernest Barker, Sir Thomas Inskip and Dr. S. M. Berry. The Church of England, the free churches, statesmanship, learning, the law—all had a part.

* * *

And So Forth

Wimbledon is over, and America had all its own way. Budge and Mrs. Moody were the bright particular stars, but there were others with them. The final between Budge and Austin showed conclusively that we have no one who can challenge that great player.

With a brilliant pageant at Wembley "International Cooperators' Day" was celebrated.

A service of intercession was held last week in St. Martin's on behalf of Pastor Niemöller. The anniversary of his arrest has not passed unnoted.

On July 17 the Chief Rabbi has called for special intercession on behalf of the persecuted Jews. The Archbishop of Canterbury has invited Chrisitan congregations to remember on that day the suffering Jews.

EDWARD SHILLITO.

Two Federated Churches Unite

Thirteen Years' Experience Leads to Complete Merger—French Canadians Fail to Assimilate

(Correspondence from New England)

BOSTON, July 2.—On June 30, the Methodist Society of Topsfield, Mass., received final reports and ceased to exist. Meeting simultaneously, the Congregational Church voted into membership all Methodists who so desired. A few absentees and such as desire to remain Methodists form a special list, with the district superintendent as their pastor. The Congregational Church was organized in 1663; the Methodist in 1830, and it is significantly recorded that its first building was "raised without the use of ardent spirits." In 1925 they "federated," happily working as one organization under a joint committee. The pastor since 1930, Rev. Paul E. Sheldon, a Methodist, led them to consider complete union. After two years of careful consideration, that step has been taken, with just solution of all denominational claims. To the Methodist Board of Missions was returned $1,200, and $1,500 to the conference, in consideration of its release of local interests, to be used in aiding a new Methodist Church in Medford. The new members are recognized in a reorganization of the Congregational Church and may still designate their missionary offerings.

* * *

Unique Triple Combination At Bolton

But the federated church is not necessarily a step toward one denominational church. When Baptists, Quakers and Unitarians of Bolton held their first worship together Sept. 5, 1930, it proved "a veritable Pentecost." Articles of federation went into effect the next February and, despite all difficulties, have worked smoothly for seven years. This is due to the skill of the young Baptist pastor, Rev. George E. Jaques, who was retained, and the enthusiastic support of the Unitarian pastor-emeritus, Rev. J. N. Pardee, who is a specialist in the ecclesiastical history and laws of Massachusetts. He writes: "The fundamental principles for which our three fellowships have stood and suffered persecution, are now, under every democratic government, recognized as fundamental. Botanically speaking, all are varieties of the congregational order. This is a church of the free spirit. The Lord's Supper is served to all who will partake in form or spirit. The minister has a free pulpit. Once a year, the rector of the Episcopal Church of Clinton brings his splendid choir and prayer books and parishioners for a service in which we all join heartily. Denominational ties are strengthened."

* * *

East and West Placed in True Perspective

The seventh New England Institute of

Human Relations opened June 28 at Wellesley, with attendance 50 per cent greater than last year. Prof. Grover Clark of the University of Denver, born in Japan and with experience as educator and editor in China, vividly portrayed the background against which the present condition of the world must be studied. "The Roman Empire was smaller than a single one of the six provinces of Kubla Khan. In the 12th century the invading Mongol hordes turned back from Europe, where the largest city, Paris, had but 12,000 inhabitants, to seize the rich civilization of China where Peking had a population of 1,000,000. When Columbus sailed, the white race constituted only 10 per cent of mankind and held only 9 per cent of earth's area. Today it includes 25 per cent and controls 65 per cent of the world's population and 85 per cent of its area. Is its dominance due to its better weapons, or its Christian ideals? The world is again reestablishing equilibrium. The Orient is in revolt against white domination."

* * *

Significant Honorary Degrees

Yale conferred 11, Harvard 13 honorary degrees this year. Thomas Mann, at New Haven, received that of Litt.D. "Germany, with no peer in music and few equals in lyrical poetry, had never been successful with the novel as an art-form until he conferred this honor on his country." Both also bestowed LL.D. upon Baron Tweedsmuir, Governor of Canada. "At Oxford," said Yale's orator, Prof. W. L. Phelps, "he took the prize in poetry which Tennyson won 70 years before. He prizes most membership in The Club, to which Johnson and Goldsmith belonged. He has written 50 books, scholarly biographies and detective thrillers." "Eminent in three careers, novelist, biographer and public servant," said President Conant, "thrice welcome to Harvard!"

* * *

French Canadian Colonies Are Problem in Assimilation

The visitor from the British Commonwealth reminded Prof. Phelps that "in this insane world, the most eloquent spectacle is the invisible boundary between Canada and the United States without a fort." But at Orono, Me., Prof. Arthur N. Foley of Dartmouth raised the question whether the 1,000,000 French Canadians in New England are to become a menacing minority. "The struggle against assimilation uses the weapons of race, religion and language. The immigrant is within 200 miles of 'home.' In the opposite direction pull all American ways of life. There may well be room here for some heritage of New France, and the ties with our neighbor to the north be strengthened."

One of the largest of our French colonies is Woonsocket, R. I. On June 20, its police broke up a communist meeting. Said the commissioner: "There are more than 40,000 Roman Catholics in our population of 45,000, and we are not going to have them insulted." Brown professors and Protestant clergymen protest against his position that free speech is to be limited to those who in his judgment are "harmless." "Free speech is made an empty phrase if it includes only those with whom we agree. We do not want another Jersey City in our midst!"

E. Tallmadge Root.

Army Generals Control Japan

Cabinet Changes Put Military Men in Command—Churches Study Readjustments to New Situation

(Correspondence from Japan)

Tokyo, June 28.—Political and social changes here reflect the changing fortunes of arms in the field. With the fall of Hsuchow, after a lull of some months, a ferment of adjustment has set in. The Konoe cabinet is now one year old, but half of the portfolios have been changed on the way. The recent shift of the four or five pivotal ministries has resulted in an inner cabinet composed of the strongest men—mostly army men—of the nation.

In the foreign office Mr. Hirota is replaced by General Ugaki; and with this appointment the responsibility for administrative contacts with China goes definitely from the foreign ministry to the army. The new minister is a man of wide political contacts, and has had experience in civil administration as governor-general of Korea. He is understood to represent the liberal wing in army circles—so much so, in fact, that his associates a year ago refused cooperation and made it impossible for him to form a government, even after receiving the imperial command.

* * *

General Araki Controls Education

Simultaneously with this change came the appointment of General Araki to the education ministry. He will be remembered as the one who a few years ago assumed the role of spokesman for Japan, while war minister, and who, as the exponent of "Japonism," is the idol of the radical young officers in the army. He holds a mystic, religious view of the state, which he promotes with passionate zeal. Inasmuch as all schools in Japan come under the administration of his department, the question of the future extent of his personal influence upon policy is one of great concern to educators.

* * *

Other Cabinet Changes

Whether or not these two men have really buried their differences, they now stand on the left and right of the premier as a symbol of the unified national policy which every citizen is to accept. Another step toward unity in control is the merging of the finance and commerce-industry ministries under the direction of S. Ikeda, the governor of the Bank of Japan. He is the number one man in finance in the country, with long Mitsui training, and a record for strong-arm policies that has earned him the name of "the tiger of the money world."

At the war office Gen. Sugiyama steps out to make way for the young and vigorous Gen. Itagaki. Since the Manchurian incident his aggressive activities on the mainland have made him the favorite of the advocates of strong action.

* * *

Japanese People Increase Postal Savings

The future of the political parties becomes increasingly uncertain. They are moribund now, and may not recover a vital place in political life. Every present trend is toward unity. "Spiritual mobilization" goes on. Health week has now been followed by Savings week and every organ of communications is used to urge the people to lay by their surplus. There does seem to be an astonishing amount of saving, for the postal savings alone are reported to be 4 billion yen, in 55 million separate accounts—an average of three to every family in the land.

* * *

Readjustments Pressed On Christian Churches

With the progress of this conflict the atmospheric changes and pressures in Japan are pronounced, and it is inevitable that the Christian churches and institutions should be enveloped in problems of adjustment and reaction. The whole question of the ideology of Shinto in relation to the Christian faith is being pressed on the churches, as is also the related practical question of support of the national and local shrines. A creedal statement is in preparation by a representative committee of the denominations. The Christian Educational Association has just held its annual meeting in Tokyo. Enrollments are reported as being large everywhere, and the usual work is being carried on, but there is a good deal of tension and strain. A conference for Christian social workers has also called together the leaders in this field, for study and a restatement of aims.

* * *

Evangelistic Movements Pushed by Churches

The Methodists have been celebrating the Wesley anniversary with great enthusiasm. Simultaneous baptism and communion services throughout the denomination led up to an institute and public meetings in Tokyo with more than 2,000 present. The Wesley Revival Movement will be continued for another year. The Disciples, too, are launching an active evangelistic campaign.

At the annual meeting of the Baptist churches a proposal for certain changes toward centralization of authority was made, but decision was postponed until next year.

* * *

Church Delegation Visits China

Ten selected leaders of the various denominations have been visiting China, making a survey of conditions there, preliminary to the forming of some policy for missionary work in the future. The problem of relationships between Japanese Christian bodies in Japan, Japanese Christians in China, Chinese Christians and foreign missionaries in China is indeed a baffling one. It is even now pressing upon each of the groups concerned, and with none is it likely to be left to a fully voluntary solution.

* * *

Death of Kagawa's Secretary A Heavy Loss

The death of Miss Yoshimoto, Kagawa's faithful secretary, is a great loss. She took down virtually all of his voluminous writing for the last twelve years, and was preparing herself at Crozer for a life-work in this unselfish service.

Charles W. Iglehart.

Bishop Stewart Regains Health

Slowly Recovering from Heart Attack—Des Plaines Camp Meeting Begins—Investigate Milk Industry

(Correspondence from Chicago)

CHICAGO, July 18.—Friends of Bishop George Craig Stewart of the Episcopal diocese of Chicago will be glad to learn that he is slowly but surely recovering from the severe heart ailment which attacked him June 6 while he was preaching in a Sault Ste. Marie church. Since the attack he has been confined to his bed in the War Memorial Hospital, Sault Ste. Marie, Mich., but it is reported that he will be able to sit up in a couple of weeks. It is hoped that he will be able to return to Chicago in late August or early September for further rest and recuperation. It became known only recently that Bishop Stewart suffered slight warning attacks of an ailing heart while in attendance upon the Utrecht, Holland, conference at which the World Council of Churches was organized. His concern, however, for the advancement of the cause of Christian unity led him to neglect these premonitory signals, and his continued activity, unfortunately, led to his present illness. Bishop Stewart's friends and physicians are encouraged by the fact that he has now completely relaxed, both mentally and physically, and high hopes are entertained for his eventual complete recovery.

* * *

Floods Fail to Daunt Methodists

Various groups have been holding conferences at the Des Plaines Camp Meeting grounds for some time, but it looked for a little while as if the regular season opening on Sunday, July 10, would have to be postponed on account of flooded grounds when the Des Plaines river went on a rampage. However, Methodists living on the camp grounds organized a committee and, after shovelling the mud out of their own cottages, went to work on the buildings and facilities for religious meetings. "We will not break the 75 year old tradition of Des Plaines," said Raymond G. Kimball, president of the camp ground association. And they did not. The season opened on schedule, with senior bishop Dr. John M. Moore, of the Methodist Episcopal church, South, preaching at the morning service, and a mass meeting of Chicago Methodists at 1:30 p.m. addressed by Bishop Ernest Lynn Waldorf of the Chicago area. Young people met for a rally at 6:45 and listened at an address by Rev. Ray E. Honeywell, of the Hemenway Church, Evanston. Bishop Moore preached again at the evening service at 7:45, the music being provided by the combined choirs of the Scandinavian Methodist churches of Chicago. Meetings will continue practically without interruption throughout the summer.

* * *

Milk Industry To Be Investigated

A grand jury inquiry to discover whether the anti-trust laws or the anti-racketeering statute have been violated by the agencies controlling the distribution of milk in Chicago has been initiated by the United States department of justice after a long preliminary investigation. "It appears," says the statement issued by the department, "that as a result of price maintenance the producer receives an extremely low price for milk in spite of high prices paid by the consumer. Information now in the hands of the department of justice indicates that the condition is not accidental, but is caused by conspiracies and agreements in restraint of trade." Milk strikes by farmers, strong arm methods by distributors (witness the difficulty encountered by the Kimbark Co-op in attempting to buy milk from a farmers' co-op), and dissatisfaction by consumers all testify to something wrong somewhere, and possibly the department of justice has discovered just where.

The Chicago board of health also is involved since the requirements which it has set up gives "local boards of health not only sanitary control over the quality of milk but economic control over the price of milk, because they regulate the supply." The investigation will require the entire summer and will probably have repercussions throughout the country since the department of justice has made it clear that the Chicago situation is only a local case of a nation-wide problem. The text of the department's report certainly makes it look as if free competition had been almost completely eliminated by the distributors, to the disadvantage of both producer and consumer.

* * *

Dr. Soares Given Degree

Prof. T. G. Soares, for many years head of the department of practical theology in the divinity school of the University of Chicago, was the recipient of an honorary doctor of divinity degree from Meadville Theological School at its recent commencement. Dr. Soares, who is now professor of ethics in the California Institute of Technology, stopped off on his way through to Harvard to fill his annual engagement in the Harvard pulpit.

* * *

And So Forth

Dr. John A. Lapp, Catholic scholar and national chairman of the Keep America Out of War Committee, Frank Meyers, former president of the student council of the London School of Economics and a graduate of Oxford University, and Irwin Rainer, Chicago attorney and League of Nations advocate, participated in a symposium at the Jewish Peoples Institute last Thursday evening. Isolationism, collective security to combat fascist aggression, and the program of the League of Nations, were discussed as means of securing peace.

The peace commission of the American Youth Congress is sponsoring a drive in Chicago to raise funds to aid Chinese victims of the war in China.

CHARLES T. HOLMAN.

Authority on Leprosy Visits America

A distinguished visitor to America is Mrs. Eunice Gabbi Weaver, one of Brazil's delegates to the International Congress on Leprosy recently held in Cairo. The Brazilian wife of an American Methodist missionary, Mrs. Weaver has devoted her life to preventive phases of the fight on leprosy.

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Mark Growth of 'Y' In Turkey

Completes 25 Years of Service—Re-education of Convicts Successful—Study Earthquake

(Correspondence from the Near East)

ISTANBUL, June 28.—Particular interest was focused upon this year's sustaining membership campaign of the Istanbul Y.M.C.A. as it coincided with the 25th anniversary of the existence of that organization in Turkey. No special celebration was held to commemorate the event. Perhaps it was not thought necessary to recall what everybody knows—that fine record of social work done since the days before the war when Dr. D. A. Davis started his activities on a modest scale in rented quarters. The war interrupted the work, but his successor, Mr. D. G. Bommel, rose to the occasion when during the hostilities the opportunity offered itself of doing relief work in connection with prisoners of war in the interior. At the time of the armistice, the Y.M.C.A. devoted its efforts to the task of providing wholesome entertainment for both British and American soldiers and sailors, and resuming its typical activities in connection with civilians. This was carried on in the building that had been acquired in the Beyoglu quarter in 1915 before the U.S.A. had entered the war.

From the armistice onward, always keeping abreast of the requirements of the moment, the Y. has maintained its leadership in the development of physical education, and of social and recreative life, serving both as an example and a yeast for other similar organizations. Thus, the advice and cooperation of Mr. Ilhami of the Istanbul Y. is eagerly sought after in connection with leadership training for volunteer work especially in the field of playground work and summer camp activities.

In 1929, the Y. opened a branch in a typically Turkish quarter of Istanbul, and in 1933 closed the former headquarters which were located in the rather cosmopolitan Beyoglu. In addition to its usual activities, the Y. has been able to serve as a hostel for a great number of students from the interior. To a considerable extent the Y.M.C.A. is self-supporting.

* * *

New Plan of Re-educating Convicts Extended

The experiment of re-educating convicts in an atmosphere of liberty which was started three years ago on the Isle of Imrali has yielded such satisfactory results that it has been widely extended. At Imrali, there are only two gendarmes to watch 400 convicts. Formerly a forlorn and uninhabited place, it now has three large and several small buildings, two vast workshops, three stables, two warehouses, one corn mill, thousands of olive trees, several kitschen-gardens and large spaces of tilled ground, also a landing place and good roads. All this has been done by the prisoners. Later 350 other convicts will be sent to help in the harvesting.

The same example was followed at Adrianople which has now 200 convicts; 300 others will be sent for the harvest. At Zonguldak, 350 prisoners work in the coal pits, and, like the others, lead a life of almost complete liberty. Carpet weaving is the main occupation of the same category of prisoners at Isparta.

In all, there are now 1,025 convicts undergoing this kind of experimental treatment, and their number is expected to be doubled within the next two months. Although several—perhaps even the majority—among them are murderers, they are good characters selected from the inmates of the various prisons in Turkey.

* * *

Will Build to Prevent Earthquake Damage

Following the earthquakes which took place on April 19 and recurred on the following days, the government sent a commission composed of both Turkish and foreign experts to the spot for investigation purposes. Not less than 219 villages on the whole suffered from the earthquakes, and a total of 3,143 houses were either destroyed or rendered uninhabitable, leaving 18,699 persons without shelter. Losses in human lives totaled 158.

The earthquake, reports the commission, was of a tectonic character with an epicenter covering a surface of 226 square kilometers. The houses should in future be built on rock foundations, far from valleys and alluvial soil, and have one floor only. The stones to be used should be from quarries, and both the wooden boards and the stones should be bound with cement. The commission suggests that earth roofs should be forbidden. Because of the necessity of reconstructing so great a number of villages, rules have been laid down for their construction. Thus, small villages will be unified, and their sites will be decided upon according to geological and economic necessities. The typical houses to be erected are to be composed of two rooms and have sanitary accommodations. Such houses would cost about $175 each.

* * *

Egypt's Population Waxes in Decade

Recent figures show Egypt's population to have increased by about 1,750,000 during the past ten years. It now totals about 16,000,000 of which 1,300,000 live in Cairo and 680,000 in Alexandria. At the same time, the drift from the country to the town continues, a process which coincides with the extension of Egyptian industry.

E. GUERON.

Ernest Cadman Colwell Given Two Important Posts

Dr. Ernest Cadman Colwell, for a number of years assistant professor of New Testament at the University of Chicago, has been appointed associate professor and head of the department of New Testament, succeeding Dr. Edgar J. Goodspeed, who recently retired. Dr. Colwell has also been appointed chairman of the divinity conference and in that capacity is in charge of administering the affairs of the divinity school of the university.

New President for Upsala College

Dr. Evald B. Lawson, pastor of Trinity Lutheran Church, White Plains, N. Y., has been elected president of Upsala College, an institution of the Augustana Synod at East Orange, N. J.

Many Gather for Unity Conference

Adelynrood Meeting Hears William Adams Brown, Angus Dun, Robert A. Ashworth and Others

(Special Correspondence)

SOUTH BYFIELD, MASS., July 11.—One happy result of the great work at Oxford, Edinburgh and Utrecht, is the gathering of informal groups to discuss the reunion of the churches, and to practice it so far as may be, which is often farther than was expected. About 85 persons of sundry communions—lacking (alas) the Roman Catholic and the Orthodox—attended such a conference, July 7-11, here at Adelynrood, mother house of the (Episcopal) Society of Companions of the Holy Cross, which has for one of its objects intercession for the reunion of Christendom, and holds a yearly conference on this theme. Not quite half those present were Companions. The conference was felicitously opened by the Companion in Charge, Mrs. John Hurd. The chaplain was the Rev. Floyd Tomkins; the leaders were William Adams Brown and Glenn Clark of the Camp Farthest Out; evening speakers included Dr. Angus Dun of the Cambridge Theological Seminary and Dr. Ashworth. Afternoon round tables were conducted by Rev. Theodore Savage of the New York presbytery, and Mrs. Mary Kingsbury Simkhovitch of Greenwich House, New York. Mrs. Simkhovitch is a Companion.

Devotional Setting

Perhaps the distinctive feature in this little conference was the devotional setting, the rhythm of prayer, which, as always at Adelynrood, flowed unbroken through the days. Morning summoned to the early eucharist, where, with the chaplain as celebrant, "members of Christ's church in any of its branches, by whatever denominational name they may be called"—to quote from memory the invariable formula of Phillips Brooks—were welcome to the Table of their Lord.

"Oh may we all One Bread, One Body be
In this blest Sacrament of unity!"

So we sang day by day, and already the aspiration seemed fulfilled.

Addresses of High Order

Addresses and discussions were on a high level, the charismatic and the ecclesiastical and intellectual approach being equally in evidence. Glenn Clark, fecund in anecdote, metaphor and appeal, represented the former. Dr. Brown united both. All he said was marked by his customary elevation and clarity. Conducive to thought were his challenge to define the church; his insistance that the demand for definite doctrine be revived; his stress on the necessity that inward spiritual unity, already present though imperfectly, be supplemented by outward expression in organized life if the Body of Christ is to fulfill its function, and bring the message of fellowship to this distracted world.

"We went to the Conferences to talk about the churches; we returned talking about the church," said Angus Dun. With able analysis, he described the diverse levels

on which union could be envisaged, pointing out especially the provisional and inadequate nature of federation; good, but not sacrificial, since it leaves us still with divisive loyalties.

It was thrilling to hear Dr. Brown say that to him this last year has registered more progress in revealing what is in men's minds than any other in his lifetime, and that the Utrecht Conference will stand as a landmark in religious history.

It is to be hoped that no one left the conference without resolving to strengthen the American contribution toward creating this new organ, through which the united church of the future may be helped to come to its own.

VIDA D. SCUDDER.

Uphold Minority Rights

Conference of American Rabbis Adopts Social Justice Commission Report

Acting upon the report of the social justice commission presented by Dr. Barnett R. Brickner, rabbi of the Euclid Avenue Temple of Cleveland and chairman of its social justice commission, the Central Conference of American Rabbis in its recent meeting adopted a strong statement deploring the failure of Congress to pass the federal anti-lynching bill, reaffirmed its previous stand in favor of it, expressed sympathy with the Negroes in their fight for equal rights which "is intimately bound up with the fight for equal rights for all groups and for democracy itself," called attention to "the proverbial friendship of our people for the colored race," emphasized that Jews "have no desire to exploit or hate any other people" but "seek rather to work with all who are racially oppressed for the ending of racial antagonism," expressed "pain" that a "large segment of Negro press and people have permitted themselves to be victimized by the propaganda of vicious anti-Semites whose only purpose is to deflect the Negro from his real cause by the introduction of racial antagonism," and urged the Interracial Commission to study the problem "with a view to finding a remedy for it."

Other resolutions condemned "the suppression of the traditional rights of free assembly and free speech in Jersey City" and other parts of the country; commended the congressional inquiry into subversive propaganda; reaffirmed the "right of the rabbi to voice his considered opinion on social questions" and called upon congregations "to respect the right of the rabbi in exercising what seems to him to be his moral duty"; approved the appointment of a committee of five to come to the aid of the conference's members who may "by reason of their courageous espousal of ethical or religious principle" have come into difficulties in their congregations; called for a thorough federal study of the unemployment problem, maintenance of the present program of work relief and a federal program of vocational retraining; urged acceptance of collective bargaining principles upon capital and labor, a renewal of peace efforts between A. F. of L. and the C.I.O.; attacked economic discrimination by Jews against Jews and *numerus clausus* policies against Jewish students in universities.

Union Service Attendance Drops

Pittsburgh Sunday Evening Meetings Draw Less Than Last Year—Steel Depression Felt

(Correspondence from Pittsburgh)

PITTSBURGH, July 5.—The outstanding summer venture in union evening services in our city is the combined effort of 23 centrally located churches to induce some sort of Sunday evening attendance during the vacation months. Last year we were happy to report that the meetings were well attended. This year the attendance does not seem to be up to standard, account for it as you will. The battle to maintain any kind of an evening meeting seems to increase in difficulty. If twenty-three churches cannot produce an audience of more than one thousand the effort would seem rather fruitless, particularly when one recalls the fact that each and every church possesses a group of saints who always attend everything, as a matter of conviction. Carnegie Hall is a perfect place for such meetings; it possesses a magnificent organ and 2,200 people can comfortably see and hear the speaker.

* * *

Dr. Whale Preaches In Pittsburgh

Dr. John S. Whale, president of Cheshunt College, Cambridge, England, preached in Pittsburgh recently. I went over to the Shadyside Presbyterian Church to hear him. It was the first time I had seen this church since its recent rededication, after having been elaborately remodeled. The interior is of stone throughout. A beautiful mosaic of the ascending Savior is over the altar. The organ is hidden. The choir appears in red and white—very striking. Both reading desk and pulpit are of stone. It was a pleasure to see and hear Dr. Whale. His rich, English voice and his evident erudition and culture completely satisfied.

* * *

Unitarian Church Flourishes

Situated upon a beautiful corner in select Shadyside is the Unitarian church, of which Dr. Frank Smith is pastor. Concluding a good year he now leaves for his vacation in the east. Each Sunday morning before the regular church service an open forum is held. Questions of social and international interest are discussed by experts in these fields, usually residents of Pittsburgh. This church also has a remarkable alliance, or woman's club, attended by many women who do not belong to the church. Excellent book reviews and discussions characterize this group.

* * *

Steel Recession Spells Suffering

Our city lives on steel and when steel production is under 30 per cent of capacity, as it has been of late, the town suffers. I know men who are getting only one or two days work each week, and many have been laid off entirely. Unions have great difficulty in collecting dues in such periods and are correspondingly weakened. Heavy industry is heavily taxed. Right now there is an attempt to lower prices, in the hope that in this manner business may be spurred. But when you consider that all the

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* * *

Dr. Jones Comes To Town

Dr. Norman C. Milliron is president of our local Federated Church Council. He recently employed a clever technique to get more than 300 representative church people out for the annual meeting. He secured the promises of 35 leading pastors to take eight tickets each at a cost of $10.00 for the lot. Each pastor then gave these tickets to a few of his leading members and these people came to the dinner. The plan worked. Dr. Edgar DeWitt Jones, national president, flew over from Detroit and gave the address. He stressed the current movements toward union in Protestantism. As he summed these currents up, in his well-known manner, everyone saw, as never before, the trend of our times toward actual unity among the many Protestant forces. This was all heartening. Instead of long reports, Dr. Milliron presented printed copies of the year's activities. This saved much valuable time. It was a good meeting and well thought out. The banquet hall of the new East Liberty Presbyterian Church is the last word in sumptuous appointments.

JOHN RAY EWERS.

Another Woman Pacifist Refused Citizenship

Dorothea Zukierelli, former stenographer at the German embassy, was refused citizenship in the district court of the District of Columbia because she qualified her oath of allegiance by refusing to declare her willingness to bear arms. Miss Zukierelli, an outcast from Hitler's Germany, is not regarded as fit for American citizenship because of her pacifist views.

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Press Warned Of Progaganda

Clyde R. Miller Urges Newspapers to Renewed Vigilance—Should Nazi Intolerance be Tolerated?

(Correspondence from New York)

NEW YORK, July 18.—Over 500 religious educators, high school and college teachers of all faiths in the metropolitan area and visiting teachers attending summer schools participated in a conference on intercultural education for teachers at the Riverside Church last week-end. The conference was sponsored by the New York round table of the National Conference of Jews and Christians in cooperation with the commission on cultural education of the Progressive Education Association. Prof. Clyde R. Miller, secretary of the Institute of Propaganda Analysis, urged the press to apply analysis to its own news stories. He pointed out that the American news agencies pick up German official statements reviling the Jews and repeat them in the American press. "Few newspapers go to the trouble at the time these statements are issued to include in the news story from reputable sources analyses which would go far toward undoing the evil effect of the hysteria-producing libel." He suggested that each such diatribe should be accompanied by an editorial comment giving the reasons why they are uttered, the phobias they involve, the great harm done by their dissemination. If such comments are made, he believed, "few persons of normal intelligence will be duped by them."

* * *

Asks if Intolerance Should be Tolerated

Otto Klinebert of the department of psychology, Columbia University, branded the racial theories of the nazis and more recently of the group of Italian professors as "excuses or rationalizations for persecution" and said they were without scientific validity. A *New York Times* editorial commented on the sad estate of the Italian professors who were but adjuncts to the fascist dictatorship. Joseph Roucek, lecturer on education at New York University, asked "whether we should be tolerant enough to tolerate the nazi movements and the racial theories which aim to overthrow the very principle of tolerance on which America and 'cultural pluralism' are founded." He did not answer his own question. The National Conference of Jews and Christians will promote an institute of human relations at Estes Park, Colorado, July 26-29. at which some of these same problems will be considered.

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Summer Schools for City Children

Catholic parochial schools are imitating the public schools in using their facilities to keep the children off the streets and constructively occupied during the summer. In the Brooklyn diocese, which includes Queens, Nassau and Suffolk, 42 schools will have classes, educational trips and games five days a week through Aug. 15. WPA recreation leaders will be assigned to the schools.

With regard to the program of the public schools, more than 200,000 children are using the 401 playgrounds, 39 swimming pools, 41 play schools and 22 high school athletic fields. Half of the 3,000 teachers were supplied by the WPA. One is impressed by the substantial values this whole metropolitan area is getting from the various activities of that much criticized New Deal agency.

* * *

Find Chinese Citizens Have Highest Regard for Law

The remarkable fact that only one delinquency has been reported in eight years among the 3,000 Chinese children in the entire city has been a subject for investigation by the "Joint Legislative Committee on Children's Court Jurisdiction and Juvenile Delinquency." Wilbur W. H. Pyn, Chinese interpreter in the courts explained this record to the committee by quoting Confucius: "Be old while you are young and stay young while you are old; the misconduct of the child is the fault of the parent; it is the duty of the child to support the parents and grand-parents and see that they neither want nor sorrow." He said: "Whenever a Chinese boy or girl is guilty of misconduct in public it is a disgrace not only to himself or herself but to the family. Here if some Chinese boy committed the most minute crime the whole community would know it and he would be losing face. Among the young the most severe punishment is to lose face. Chinese children are not punished physically; they are denied movies or new shoes or new clothes." The Chinese children in proportion to their numbers are by far the most law abiding of any group in the city.

* * *

Ministers Protest Bombing of Civilians

In response to a request signed by Bishop Robert L. Paddock and Guy E. Shipler, speaking for the American Friends of Spanish Democracy, several ministers spoke yesterday against the rebel bombing of civilians in Spain. Charles B. Ackley at St. Mary's Episcopal Church and Charles E. Wideman at the Douglaston Community Church, Queens, took a similar stand.

* * *

And So Forth

Frederick W. Norwood is packing them in again this summer at the Riverside Church.

J. Henry Carpenter, executive secretary of the Brooklyn Church and Mission Federation, has been elected president of the Association of Executive Secretaries of the Councils and Federations of Churches in America.

D. S. Hamilton, for 42 years the beloved rector of St. Paul's Episcopal Church, Patterson, N. J., died at age 73 of heart disease.

BRADFORD YOUNG.

The New Films

These summaries and evaluations are supplied by the National Film Estimate Service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, Children (under 15 years).

Cowboy from Brooklyn

(Dick Powell, Pat O'Brien, Priscilla Lane) (Warner) Silly western farce about city hero with absurd animal-phobia, transformed by hypnotism into record-breaking rodeo champion! Great fun if you laugh easily. Only real actors can make elementary roles convincing enough to be funny. O'Brien wasted.

For A: Mostly stupid. For Y, and C: Probably funny.

Fast Company

(Melvyn Douglas, Florence Rice) (M-GM) Another hilarious mystery farce with highly amusing, sophisticated husband-and-wife situation, very clever dialog. But doings get somewhat involved and melodramatic climax hardly accords with gaily whimsical treatment of whole.

For A: Very good of kind. For Y: Sophisticated. C: No.

F. P. 1 Doesn't Answer

(Conrad Veidt) (G-B) Reissue of 1933 film. Weaves mystery melodrama around construction of floating airplane-landing platform in mid-ocean. Mixture of healthy romance, lively action and long struggle against dark villainy. Elaborate sets, striking photography.

For A: Good of kind. For Y: Good. For C: Probably good.

The Pearls of the Crown

(Lyn Harding, Sacha Guitry, and fine cast) (in French, Italian and English, with titles) (Lenauer) Remarkable kaleidoscope of high spots in three countries' history, from 1500 to present, in relation to seven famous pearls. Beautifully done. Episodic drama at its best.

For A: Notable. For Y, and C: Too mature.

Prison Farm

(Lloyd Nolan, Shirley Ross, John Howard) (Para) Sordid, violent stuff about crook-hero dragging innocent heroine to prison with him, getting its thrills and suspense out of brutality, torture and terrific fighting. Keepers as bad as the kept. Tragic end of hero helps ethical values little.

For A: Hardly. For Y, and C: Certainly not.

The Sheik

(Rudolph Valentino) (Para) Of interest chiefly as an amusing antique (reissue). Much more "dated" than Son of the Sheik. Unbelievably crude in lighting, photography and acting, latter consisting of facial grimaces. Wisdom of disinterring the Valentino legend very doubtful.

For A: Perhaps. For Y: Probably amusing. For C: No.

U. S. S. R. 1938

(Russian, English titles) (Amkino) Masterful propaganda by deftly chosen, obviously posed and finely photographed scenes showing that Elysium reigns in all Russia. Absorbing shots of transportation, industry, art, education, sports, war machine, costly equipment and huge buildings. All smiles and songs.

For A: Good of kind. For Y, and C: Doubtful.

Young Fugitives

(Harry Davenport) (Univ) Clumsy, halting tale of reform of wayward hero and heroine by old G.A.R. soldier, winner of big longevity prize. Ethics and motives jumbled in unconvincing regeneration. Only merit choice character role by the veteran actor, Davenport, as old soldier.

For A: Feeble. For Y: Perhaps. For C: No.

Best Recent Films for Adults:

Three Comrades	Blockade
Yellow Jack	Always Goodbye
Kidnaped	Shopworn Angel

Best Recent Family Films:

To the Victor	Snow White
Lord Jeff	Mad About Music
A Trip to Paris	Robin Hood

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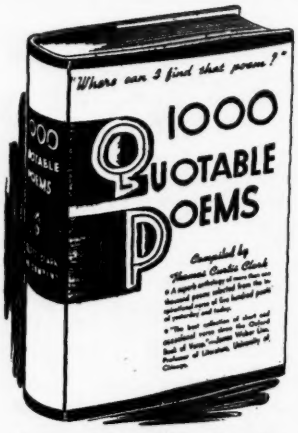

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